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THE CHURCH CATECHISM

Its History and Contents

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THE CHURCH CATECHISM

THE CHURCH CATECHISM

Its History and Contents

A MANUAL FOR TEACHERS & STUDENTS

BY THE REV.

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To the Memory

OF THE

REV. FREDERICK DENISON MAURICE

THIS BOOK IS DEDICATED AS A SMALL TOKEN

OF THE DEBT WHICH THE AUTHOR, IN

COMMON WITH THE WHOLE

CHURCH, OWES TO HIS

LIFE AND WRITINGS.

'I could cheerfully, even thankfully, give up the Catechism if it were, or I had ever treated it as being, a summary of the doctrines whereby the Church of England is distinguished from Dissenters. . . . I have always contended that, by its form as much as by its spirit, such a notion of it is shown to be untenable; that the "What is thy name?" gives the hint of the most personal as well as the most catholic, or, to use the modern phrase, the most "unsectarian," education. I should be very loath to give up this testimony just at a time when it seems most needed, when we want most to show that secularism is narrow and exclusive, Faith comprehensive.'

—F. D. MAURICE *to* PROF. HORT, *April* 1870.

PREFACE

DURING the years which I spent at Chester, it was my duty to instruct the first-year students in the Catechism. I then became strongly impressed with the very imperfect way in which it seems usually to be understood, and the, in my judgment, great defects of existing text-books. The following book is the outcome of that experience. I have endeavoured to explain—not explain away—as clearly as I could the meaning of the Catechism, I have tried to show how much, not how little, sound teaching is involved in it, and further, to show that this teaching agrees with the teaching of our Lord and His Apostles. Above all, I have tried to connect the teaching of the Catechism with the life of the Catechumen. The divorce between life and teaching is, I fear, widespread, and seems to me to be the curse which accounts for the comparative failure of the enormous efforts which have been made by the Church on behalf of religious education. How far I have succeeded in these aims, I must leave others to judge.

At Chester, I used Dr. Maclear's Class-book of the Catechism as a text-book, and it is hard to say how much I owe to it, but I have not referred to it, or any of the other current manuals during the composition of my work. My great debt is to the life and writings of F. D. Maurice.

It was from him that I first learnt the real meaning and immense value of the Catechism. It would be well if those who take his name in their mouths would really study his works and lay his teaching to heart.

In citing Scripture I have uniformly quoted the Revised Version. The gain in accuracy, especially in the New Testament, compared with the Authorised Version, is very great, and for purposes of instruction it should always be referred to.

In conclusion, I have to express my thanks to my friends the Rev. J. J. Lias and A. Potts, B.A. The former has kindly read the whole of the proof-sheets, and has furnished me with valuable suggestions and criticisms ; to the latter, I owe the collection of a large portion of the questions at the end.

A. J. C. A.

CAMBRIDGE,
November 1891.

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INTRODUCTION

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

¶ The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

INTRODUCTION

CHAPTER I.

CATECHISING.

1. At the time of Christ schools had gained a very important place in the organisation of Judaism. Besides the higher schools conducted by celebrated Rabbis, such as the school of Gamaliel, to which S. Paul was sent for his education, every synagogue seems to have had attached to it a school, presided over by the chazzan or officer of the synagogue, to which all the children were sent from the time they were five or six years old. The object of all education was moral—the training of every child to be a good servant of God. The great text-book was the Old Testament, and for older pupils the Mishnah or traditional law. The teacher sat on the ground surrounded by his pupils ranged in a semicircle[1] about him. Though there would be in each school a roll of the Old Testament, or at least of the Law of Moses, the Mishnah was at this time unwritten, and the instruction must have been almost exclusively oral. The traditions and explanations of the Law which the teacher had himself been taught he handed on unaltered to his pupils. These they had to store in the memory, and in this form, it might be, hand them on to others.

2. As we might naturally expect, this system of oral instruction at once passed over into the Christian Church. The necessity of instructing the new converts in the facts of our Lord's life, of impressing on them the lessons which He taught, of leading

[1] Maimonides, a Jewish writer of the twelfth century, speaks of the pupils so arranged round the teacher as forming *his crown of glory*. The thought is one which every Christian teacher might well lay to heart.

them up to the great spiritual truths which underlay these things, must have been at once evident. Accordingly this want was early met. *Evangelists* and *teachers* appear amongst the officers of the Church enumerated by S. Paul in his Epistles (1 Cor. xii. 28; Eph. iv. 11), while *teaching* is reckoned amongst the gifts given by the Spirit to some in the Church, and as such to be used to edifying (Rom. xii. 6, 7). Now it is not possible to say exactly what were the duties of the several classes of officers which S. Paul enumerates, or to draw any hard and fast lines between them. Indeed, it appears likely that no such lines existed, but that the same men might discharge the duties of several classes. Still it seems clear that instruction in the truths of the Gospel was the main work of the *evangelists* and *teachers*, the work of the former being of a somewhat more missionary character than that of the latter. It is this systematic instruction which is referred to in the introduction to S. Luke's Gospel. That book was addressed to Theophilus, that by the study of it he *might know the certainty concerning the things wherein he had been instructed—catechised, instructed by word of mouth*, as the original word means.

3. In the centuries which followed, this system of instruction was greatly developed. The Church sought to guard against the danger of new converts falling away after Baptism by requiring more and more careful preparation before they were admitted to that Sacrament. Candidates for Baptism were placed for a period, which in the fourth and fifth centuries lasted two or three years, under the instruction of officers of the Church. During this time they were called *catechumens* (from κατεχέω, to *catechise, to instruct by word of mouth*), and were gradually admitted to a larger portion of the worship of the Church.

In the troubled times which followed the Lombard conquests this system fell into decay, and when Christianity was propagated not by persuasion but by the sword of the Frankish rulers, any spiritual preparation for Baptism was clearly impossible. It must not however be thought that the Church ceased to acknowledge the duty of teaching. The system of careful preparation for Baptism afforded admirable opportunities for instruction, but it clearly could also be given to disciples after baptism as well as before it. Still we cannot deny that instruction came in practice to be greatly neglected. Many instances of canons of Councils and of precepts of Bishops impressing on the parochial clergy the duty of teaching can be adduced, but their

very frequency points to the fact that they were greatly neglected, and it was not till the revival of learning and the reformation which followed, that any great efforts were made towards the education of the people.

4. Oral instruction such as we have been referring to naturally takes one or other of two forms :—

a. It may be imparted in the shape of continuous address spoken by the teacher. This form has always largely prevailed. The samples of the instruction which have come down to us—notably the lectures delivered in Jerusalem in the Lent of 347 by S. Cyril and the sermons of S. Augustine to catechumens—are in the form of continuous discourse ; but it would be rash to argue that this was the method adopted exclusively, or even principally.

b. Every teacher knows that a great part of his art consists in the power of asking questions, of leading his pupils on from step to step, of drawing out the latent thoughts which lie in the mind unconsciously, and of stimulating the accurate use of the faculties of observation. This method, which in the hands of a skilful teacher is the most powerful of all means of education, is what is specially known as catechising. The work of catechising is not easy, and we cannot here enter on any detailed discussion as to how it should be carried on, but we may make one or two remarks which may be useful.

i. It is of the first importance that the catechist should be thoroughly acquainted with the matter he has to teach. It is not enough that he should know by rote certain questions and answers prepared beforehand, but he must understand the matter in hand, and that not only in itself, but in its relation to other cognate matters.

ii. The teacher must be able to draw out what is in the child's mind. Beneath even the very wildest answer that may be given there will generally be found some element of truth. No answer comes absolutely independently. It is always suggested by something that has been said before, or some object which has attracted the child's attention. It is the teacher's business not to reject the answer entirely, but to draw out the thought which underlies it, to seize on and impress whatever truth there may be in it, to show clearly what is false.

iii. The teacher must make his catechising interesting. Each child must be kept on the *qui vive*, not only by the expectation of what is coming, but by the hope of being able to contribute something to the explanation of the subject. This is not easy, but it can be done.

5. The importance of catechising as a means of instruction was very strongly in the minds of the authorities of the Church of England in the sixteenth century, and the duty of public catechising was frequently impressed on the clergy. In the injunctions of 1536 and 1538 it was ordered that every Curate (*i.e.* every clergyman in charge of a parish) should on Sundays and holydays repeat one or more clauses of the Creed, the Lord's Prayer, and the Ten Commandments in English, till the people knew them thoroughly, and also that he should expound the meaning of them.

In the Prayer-Book of 1549 the rubric at the end of the Confirmation Office directs that *the Curate of every Parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or Holyday, half an hour before Evensong, openly in the Church instruct and examine so many children of his Parish sent unto him as the time will serve, and as he shall think convenient, in some part of this Catechism.* In 1552 the direction was made more stringent, and instead of catechising *once in six weeks at the least*, the Curate is commanded to catechise *diligently upon Sundays and Holydays.* Except that the time has been changed to be *after the second lesson at Evening Prayer*, this command still remains. Again, the 59th of the Canons of 1603 directs: *Every Parson, Vicar, or Curate, upon every Sunday and Holyday, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach the Catechism set forth in the Book of Common Prayer. . . . And if any Minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall wilfully offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed.*

It is clear from these passages that not only was the teaching of the Catechism insisted on, but that the intention of the Church went far beyond the mere learning of formulæ and

answers to questions by heart. Still, as real catechising is difficult, while teaching to repeat by heart is easy, there is little doubt that the clergy very largely contented themselves with the latter, and took no further trouble with the candidates for Confirmation than to secure that they could thus repeat the answers in the Catechism. This neglect of instruction, together with the laxity of the Bishops in accepting ill-prepared candidates without inquiry, naturally gave great offence to many serious minds in the Church, and led to objections to the established system being put forth at the Savoy Conference. It was this which no doubt gave rise to the alterations made at that time in what is now the third rubric at the end of the Catechism; and, further, the reply made to it by the Bishops points out very clearly that such defective instruction was never intended by the Church. Speaking of the qualification required for Confirmation, they say: *We conceive that this qualification is required rather as necessary than as sufficient; and therefore it is the duty of the minister of the place to prepare children in the best manner to be presented to the bishop for Confirmation, and to inform the bishop of their fitness, but submitting the judgment to the bishop both of this and other qualifications; and not that the bishop should be tied to the minister's consent.* (The Answer of the Bishops, given in Cardwell: *History of Conferences*, p. 358.)

It is hoped that the following work may help some of those whose duty it is to instruct children in the Christian faith as this is set forth in the Catechism, and to prepare them for Confirmation, both to understand the Catechism themselves, and to impress not merely the letter of it but the spirit on the young souls committed to their charge.

CHAPTER II.

THE HISTORY OF THE CATECHISM.

1. One of the first requirements of a teacher is a manual giving a clear statement of the matter he has to teach. In the first days the need, in this respect, of the Christian catechists was supplied by the many fragmentary accounts of our Lord's life and teaching, which S. Luke tells us were in circulation in his day (Luke i. 1), and afterwards by the four Gospels. These have, of course, remained, and must ever remain, the chief guide of the Christian teacher, but it has continually been recognised that besides these, some short formulæ, which may be learnt by heart, and may be used, as it were, as pegs on which further teaching may be hung, are essential to sound progress. The Creed, the Lord's Prayer, and the Ten Commandments have long been accepted as such pegs. These were taught to the laity; many English versions made in the centuries preceding the Reformation exist; the books of instruction, commonly called the Prymers, which were published from the fourteenth century onward, always contained expositions of them, together with more or less information on other matters.

Catechisms, however, as we know them—that is, more or less complete statements of Christian doctrine drawn up in the form of question and answer, and intended for the purpose of instruction—seem to date from the sixteenth century. Before noting what was done in the matter in the English Church, it may be well briefly to indicate the chief documents of the kind which were issued by other bodies.

2. The first of those that call for notice are the two Catechisms issued by Luther in 1529. The smaller of these, intended for the instruction of children, follows the traditional method of expounding the Creed, the Lord's Prayer, and the Ten Commandments, and adds to them a discussion of the Sacraments. The larger, though called a Catechism, is not in the form of question and answer. It was intended for the instruction

of grown-up people, and formed a comparatively complete statement of doctrine from Luther's theological standpoint. The issuing of two documents is noteworthy, as indicating a tendency which afterwards considerably developed, and had some influence on our own Catechism.

We next notice the Catechism of Calvin, of which the first draft was issued at Geneva in 1536, and the complete work in 1541. It treats in succession the Creed, the Decalogue, Prayer, the Word of God, the Sacraments It is fuller than Luther's Shorter Catechism, and, owing to Calvin's widespread influence, it has been very much used in Switzerland, France, and Scotland.

The Heidelberg Catechism was drawn up by command of the Elector Frederick the Third, and issued in 1563 in the hope of allaying the disputes raging at that time between the Calvinists and the Lutherans. It is largely based on Calvin's Catechism, and in its turn it was used in the formation of the Westminster books. It has exercised great influence, and still remains one of the standards of doctrine of the Reformed, as opposed to the Lutheran Protestant bodies.

The tendency to draw up Catechisms for the instruction of the young affected the Roman as well as the Protestant bodies. and in 1566 Pius v. put forth a Catechism embodying the decrees of the Council of Trent, and which has since remained the standard of teaching in the Roman Church.

The Assembly of Presbyterian divines which met at Westminster in 1646 issued two Catechisms, a larger and a shorter. These depart completely from the traditional method, inasmuch as they omit the Apostles' Creed. In fact, instead of teaching the individual its relationship to God and the duties that flow therefrom, they set forth abstract statements of doctrine. The Shorter Catechism was meant for the instruction of children, the Larger for the use of clergy in their pulpit instructions. Together with the Confession of Faith, drawn up at the same time, these Catechisms form the standards of all the Presbyterian bodies, with the Established Church of Scotland at their head.

Many other Catechisms were put forth from time to time; but the ones we have mentioned were the only ones which gained any very wide acceptance. Of course they are not independent documents, Calvin's Catechism forming the groundwork of those which followed. They exhibit, too, the increasing tendency—which reached its climax at Westminster—of substituting a number of more or less questionable theological and metaphysical

propositions for the historical teaching of the Creed on the Person of Christ and the Holy Spirit. The reader who has not access to the original may get some idea of the character of the shorter Westminster Catechism by turning ix.-xviii. of the Thirty-nine Articles into the form of question and answer. He will then be able to judge of the suitableness of it for the education of the young.

3. Before dealing with the Catechisms proper, issued with more or less authority in the Church of England, it is well to notice two books issued in Henry VIII.'s time, and intended to be used by the clergy as manuals of instruction. These books were *The Institution of a Christian Man*, commonly called *The Bishops' Book*, issued in 1537, and *The Necessary Doctrine of a Christian Man*, called *The King's Book*, issued in 1543. These books contain expositions of the Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and some other matters. They have very much in common, but the latter is the fuller, and is characterised in parts by the reaction towards Romanism which marked the latter years of the reign of Henry VIII. As noted below, the version of the Commandments (in a short form) and that of the Lord's Prayer, which we have in the Prayer-Book, appeared first in these books.

4. The first Catechism proper that we need mention was called *A Short Instruction into Christian Religion*, issued with Cranmer's sanction in 1548. It was taken from a Latin Catechism written by Justus Jonas, a friend of Luther's, and agrees pretty closely in arrangement and doctrine with Luther's Catechism. In 1549 the first Prayer-Book appeared, and in it we have the Catechism in its present form[1] to the end of the Lord's Prayer and its explanation. We next notice a Catechism drawn up by Poynet, Bishop of Winchester during Gardiner's deprivation, and issued in 1553 by the authority of Edward VI., intended to be used by schoolmasters. It is of considerable length, but does not seem to have exerted much influence. The next document is one of great moment. It is the Catechism written by A. Nowell, Dean of S. Paul's. This was drawn up, submitted to, and amended by the Convocation of Canterbury in 1562, but remained unpublished till 1570, when it appeared with the approbation of the Archbishop and Bishops. It was issued in several forms, both Latin and English, and, along with two

[1] We do not here refer to merely verbal variations. These are discussed in treating of the various parts.

abridgments published about the same time, was ordered by the Canons of 1571 to be exclusively used. It thus obtained a certain amount of authority. It is a long and elaborate work, based on Poynet's Catechism, but in every way a great improvement on it. It consists of four parts, treating of the Decalogue, the Creed, the Lord's Prayer, and the Sacraments. It would be a useful book for any master who would consult it, but it is quite unsuited for putting into the hands of the young to be learnt.

The idea of the three Catechisms seems to have been that the smallest—which differed very little from the one in the Prayer-Book—should be taught to children preparing for Confirmation, the middle one should be used for the instruction of communicants, and the long one employed in schools and colleges.

5. We come now to the Hampton Court Conference. One of the chief complaints put forward by the Puritan party was that the Catechism in the Prayer-Book was too short, while the one drawn up by Dean Nowell (presumably this refers to the long Catechism) was too long for young novices to learn by heart. They therefore requested that one uniform Catechism might be drawn up for general use. This suggestion commended itself to the King, but, fortunately, instead of drawing up a new document, all that was done was to add the questions on the Sacraments nearly as they now stand. These questions were drawn up by Bishop Overall, at that time Dean of S. Paul's. He probably derived some hints for his work from Nowell's Catechism, but the teaching on Sacramental grace generally is very much clearer and better than Nowell's, while, as we shall see below, that on Infant Baptism is very inferior.

At the Savoy Conference the Puritans raised many objections to the Catechism. These were, however, on the whole unimportant, and no change of any moment, except the modification of the questions[1] on Infant Baptism, was made.

It was at this time, however, that the Catechism was separated from the Confirmation Office, and the Title and concluding Rubrics reduced to their present form. These and other minor variations are discussed below in the sections treating of the different parts.

So far as the Church of England is concerned, the Catechism has remained unaltered since 1662. The alterations made by other branches of the Anglican Church, and some proposals for altering it at home, are discussed in Supplementary Note A.

[1] On this see p. 165.

CHAPTER III.

THE CONTENTS OF THE CATECHISM.

1. THE object of all religious teaching is not to lead children to repeat certain religious formulæ, with more or less understanding, but to make them feel as a living reality the existence of their Father in Heaven, their own personal relationship to Him, and the obligations which that relationship necessarily involves. Abstract statements of doctrine, however valuable they may be in their own place, are quite unsuited to this end. They have a tendency to hide the truth that God is a living person, and induce the belief that He is a mere abstraction to be argued about. The Catechism as issued in 1549 was most admirably adapted to avoid this danger. The last part, on the Sacraments, perhaps did something to introduce the abstract element, but not at all sufficiently to destroy its prevailing character. The teacher, however, must be warned against the danger of allowing his lessons to assume the form of teaching abstractions. The Catechism is a standing protest against such things, but, in spite of that, a bad teacher can make it the peg on which to hang the dry bones of what often passes for religious instruction.

2. The following analysis will show the contents of the Catechism, and bring out the true relationship of the different parts.

PART I.

A. Every baptized person is by his baptism admitted to a state of salvation.

a. One who is in this state is described as being :—

i. A member of Christ.
ii. The child of God.
iii. An inheritor of the kingdom of Heaven.

N.B.—Godparents are introduced as the human agents through whom the child was brought to baptism.

b. One who is in this state is bound to live as becometh the child of God. Hence he is bound:—

i. To renounce the devil and all his works.

ii. To believe the articles of the Christian faith.

[What these are is explained in Part II.[1]]

iii. To keep God's holy will and commandments, and to walk in the same all the days of his life.

[What the Commandments are is explained in Part III.]

N.B.—That the child should be willing to discharge these duties is promised by its God-parents: it is their duty to see that it is brought up to do so.

B. Without God's grace continually given, man necessarily falls away from the state of salvation in which he is placed: hence the necessity of the continual use of the means of grace: these are:—

a. Prayer.

b. The Holy Eucharist.

[These things are explained in Part IV.[1]]

3. The foregoing analysis suggests one or two remarks.

i. It will be seen that instead of the Catechism falling into five co-ordinate parts,[2] the first part really contains a summary of the whole, the other parts, of which the last two really form one, containing explanations of matters referred to in it.

ii. The treatment of Baptism in the last part clearly comes in illogically. It must be remembered that the age of confirmation was considerably increased in the sixteenth century. In the Middle Ages candidates were usually seven or eight years old. In the reign of Elizabeth they were probably about thirteen. This change gave great opportunities for additional pre-confirmation teaching, and as the Catechism was intended to be the text-book for such teaching, it would

[1] Subsidiary analyses setting forth the contents of these Parts in detail will be found in the sections which treat of them.

[2] This is the division usually given; what I have called Part IV. being divided into Parts IV. and V.

have been quite natural that some additions to it should have been made. The most natural form for these additions to take would have been a portion treating of Confirmation, regarded as a means of grace, and the Eucharist. The questions at the end, however, were added to satisfy the demand made by the Puritans at the Hampton Court Conference [1] for the construction of a Catechism, longer and fuller than the one then existing, and yet not too long to be learned by children, without apparently any consideration as to how far they were adapted to the preceding parts.

iii. The phrase, *The Baptismal Covenant*, which is commonly used to describe Part I. of the Catechism, has been entirely avoided. This phrase is very objectionable as giving countenance to the widespread error that the word *covenant*, when applied to the relations of God to man, is nearly equivalent to *bargain*. This idea is in itself almost blasphemous, as it implies that God and man are in the position of two independent contracting parties, whereas man is and must be entirely dependent on God for everything. The true meaning of the word *covenant*, when applied to the relations of God and man, is that of a promise on God's part which places man in a position of privilege, and therefore lays on him obligations which he is bound to discharge. That this is so may be easily seen by studying the following passages: Gen. ix. 8-17, xvii. 1-14; Ex. xxiv. 7, 8; Num. xxv. 12, 13; Jer. xi. 1-6, xxxi. 31-34; and in the New Testament, Luke i. 72; Acts iii. 25; Rom. ix. 4. Further, this false idea is usually worked out by making the blessings conferred on the Christian in Baptism, which are stated in the second answer, follow instead of precede the obligations which the position of privilege involves, and which are stated in the third answer. Thus it cuts directly at the root of the whole teaching of the Bible and the Church.

[1] Cf. on this p. 11, and Cardwell: *Conferences*, p. 187.

CHAPTER IV.

THE TITLE AND RUBRICS.

1. ALTHOUGH they do not form part of the Catechism itself, yet the Title and the Rubrics at the end call for a few comments, and this seems the most convenient place to discuss them.

Up to the last revision the Catechism was printed as part of the Confirmation Office, and the Title was as follows:—

1549, 1552, 1559. *Confirmation, wherein is contained a Catechism for Children.*

1604. *The Order of Confirmation or laying on of hands upon children baptized and able to render an account of their faith according to the Catechism following.*

1662. *A Catechism, that is to say, an instruction to be learned of every person before he be brought to be confirmed by the Bishop.*

The form adopted in 1604 seems intended to lay stress on the necessity of careful teaching before Confirmation, while that of 1662 clearly indicates that a knowledge of the Catechism is looked on as a necessary minimum of instruction before Confirmation, but is not necessarily all that should be required. The source of this title is worth noticing. In 1560 a book of Prayers in Latin was issued. This corresponds roughly to the old Prymers, but at the beginning there is a translation of the Catechism, and the title of 1662 is translated literally (except that the word 'person' is substituted for 'infant'[1]) from the one prefixed to it in that book.

2. It was at the same time (1662) that the concluding rubrics were reduced to their present form. Before that date a rubric corresponding to the third of our present ones occurred at the end of the Catechism, and two others, corresponding in substance to the first, second, and fourth, were at the end of the Confirmation Office. We must consider a few points in these rubrics.

[1] On the significance of this, see below on the Fourth Rubric.

i. The First Rubric.

In 1549 the Rubric ran thus: *The Curate of every Parish, once in six weeks at the least, upon warning by him given, shall upon some Sunday or Holyday, half an hour before Evensong, openly in the Church instruct and examine so many children of his Parish sent unto him as the time will serve, and as he shall think convenient, in some part of this Catechism.*

In 1552 the beginning of this was altered to: *The Curate of every Parish, or some other at his appointment, shall diligently upon Sundays and Holydays, half an hour*, etc.

It assumed its present form in 1662.

The inculcation of public catechising before Evensong seems to point to the distinct idea in the minds of the compilers of the Prayer-Book of an institution closely corresponding to the modern Sunday School. It should be noticed that the common time of Evensong, until quite recently, was 3 P.M.

The word *Curate* is used in its proper sense for the Priest who has the cure of souls in the parish, corresponding to the French *curé*. Such Priests are now commonly known as Rectors or Vicars. The class of assistant priests working in definite parishes, but without any cure of souls, whom we commonly call curates, are of quite modern origin. They are not included amongst the Curates spoken of in the Prayer-Book.

ii. The Second Rubric.

This rubric has remained the same since 1552. The rubric of 1549 only differed from it in having, instead of the parenthesis *which have not learned their Catechism*, the words *which have not been confirmed.* The change points to the increasing importance attached to teaching in 1552, and we can easily see that though all persons should learn the Catechism before Confirmation, yet, if they have not done so, it is well that they should do so afterwards.

The rubric is drawn up to suit a social condition which has largely passed away. The *Dames* who gathered together a few children in a room in their houses for the purpose of instruction are happily almost extinct, while the only survivor of the formerly numerous class of *Apprentices*, or persons bound to a master for a certain number of years to work for him, and in return to learn a trade, is the pupil-teacher in our elementary

schools. The moral of the rubric, of course, is that all persons who are in authority, or who have influence with children, should use that influence to secure that they shall learn their Catechism. This is specially the duty of each child's Godparents.

iii. The Third Rubric.

The words *are come to a competent age and* were added in 1662. In the Mediæval Church the usual age for Confirmation was seven or eight, and so far as the requirements set forth at the end of the Baptismal Offices went, there was no reason why this age should have been increased. As a matter of fact, however, the age was considerably increased during the reign of Elizabeth, no doubt owing to the increased importance attached to instruction, particularly by the Puritan party, and the Canons of 1603 seem to contemplate twelve as the minimum age of Confirmation. At the Savoy Conference the Puritans pointed out that children could be taught to repeat the Catechism at five or six, and they therefore wished that a competent understanding of the formulæ, as well as the power to repeat them, should be required.[1] As we have seen, the bishops pointed out that it was a mistake to suppose that the power to repeat the Catechism was regarded as sufficient preparation, and it was, no doubt, to make this fact clear that these words were added.

Before 1662 the part beginning *to the other questions*, ran *to such questions of this short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in, then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness to his Confirmation.*

No doubt the examination by the Bishop was much neglected, and, as here indicated, could not go beyond the mere letter of the Catechism. The responsibility for securing the due preparation of the candidates for confirmation was accordingly laid

[1] Cf. the proposal made in *The first Address and Proposals of the Ministers*, sent to Charles II. at the Hague, *That none may be admitted to the Lord's Supper till they competently understand the principles of Christian religion, etc.* (Cardwell: *History of Conferences*, p. 279), and the criticism passed on the old rubric by the Puritan Divines at the Savoy Conference: *We conceive that it is not a sufficient qualification for Confirmation that children be able memoriter to repeat the Articles of the Faith, commonly called the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, and to answer to some questions of this short Catechism, for it is often found that children are able to do this at four or five years old* (Ibid. pp. 327, 328).

entirely on the Parish Priest, though the words of the next rubric, *if the Bishop approve of them*, no doubt leave it open to the Bishop to test, in any way he may think fit, the preparedness of the candidates whenever he has reason to believe that the preparation has been neglected.

The Godfather or Godmother referred to would naturally be one of those who had acted as the child's sponsors in Baptism, and at the end of the Baptismal Office the duty of seeing that the children are duly brought to Confirmation is laid on them, but this is not essential. The object of the rubric is secured if there is some responsible person present who will act as a witness of the rite and remind the child, as occasion offers, of the obligations which Confirmation brings with it. The custom of having such witnesses has very largely fallen into disuse, no doubt owing to the fact that no active part, corresponding to answering the questions in Baptism, is assigned to them in the Confirmation Office.

iv. The Fourth Rubric.

Before 1662 instead of the words *all such persons . . . following*, the rubric ran *all those children of his Parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments, and also how many of them can answer to the other questions contained in this Catechism. And the Bishop shall confirm them on this wise.* The change of *children* into *persons* is significant, and was made, no doubt, on account of the large number of persons who had grown up in the time of the Commonwealth without being confirmed. Apart from these special circumstances, the change is no doubt good as indicating that Confirmation is adapted to all ages, and is not to be limited to children, as seems to be often thought. The clause regarding the approval of the Bishop was no doubt inserted because the direction previously given to him to examine the candidates himself had been removed. The Parish Priest is also given a larger discretion than before. He is no longer required to send the names of all those possessed of the minimum of religious knowledge, but only of such as *he shall think fit to be presented to the Bishop to be confirmed.*

PART I.

THE BAPTIZED CHRISTIAN'S RELATIONSHIP TO GOD.

Question.—What is your Name?

Answer.—*N.* or *M.*

Question.—Who gave you this Name?

Answer.—My Godfathers and Godmothers in my Baptism; wherein I was made a member of CHRIST, the child of GOD, and an inheritor of the Kingdom of Heaven.

Question.—What did your Godfathers and Godmothers then for you?

Answer.—They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And, thirdly, that I should keep GOD'S holy will and commandments, and walk in the same all the days of my life.

Question.—Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer.—Yes, verily; and by GOD'S help so I will. And I heartily thank our heavenly FATHER, that He hath called me to this state of salvation, through JESUS CHRIST our SAVIOUR. And I pray unto GOD to give me His grace, that I may continue in the same unto my life's end.

CHAPTER I.

THE CHRISTIAN'S PRIVILEGES.

1. The First Question and Answer.

In the answer to this question M is probably a corruption of NN, the usual way of indicating the plural *nomina* or *names*. The name referred to is the Christian name, as is shown by the next answer.

The position of this question at the opening of the Catechism is accounted for by the fundamental principle of all good teaching, that the right method is to begin with what is familiar, and, by showing what is involved in that, lead the child's mind to grasp the unfamiliar. Thus, as the intention is to teach the child its relation to God, the Catechism begins with the name familiar to the child from its earliest infancy, the question then naturally arises how the child got this name, and the whole subject of Baptism is at once brought forward.

2. The Second Question and Answer.

It is of the first importance here to distinguish clearly between propositions which are merely statements of fact and those which involve important theological truths, and which it is necessary to show agree with the mind of Christ and the teaching of the Apostles.

Thus this answer begins with the statement of the fact that the Christian name was given to the child by its Godparents[1] in its Baptism;[2] it then goes on to state the following vital truths:—

[1] See Supplementary Note B. [2] See Supplementary Note C.

i. Every Christian may be fairly described as—

a. A member of Christ.
b. The child of God.
c. An inheritor of the Kingdom of Heaven.

ii. This relationship of the Christian to God is commenced in Baptism.

The statement of fact is at once verified by a reference to the Baptismal Office. We there find, *Then the Priest . . . shall say to the Godfathers and Godmothers*, Name this child. *And then naming it after them . . .*

In teaching much care is here required on account of the fact that many children are nowadays baptized in Dissenting communities without Godparents, and afterwards come under Church teaching. Since the Church recognises Baptism by laymen as valid, the theological propositions in this answer apply to them as much as to others, but it is not true that their Godparents gave them their name, and therefore to teach them to say that they did is to teach them to lie in religious matters and to undermine their whole moral and spiritual well-being. The teacher must dwell on the distinction, and point out that though not given by Godparents, yet the Christian name was given in Baptism.

i. *a.* It is comparatively easy to show that this proposition agrees with the teaching of the New Testament.

We have :—

(*a*) The teaching of our Lord—

'I am the vine, ye are the branches : he that abideth in Me and I in him, the same beareth much fruit : for apart from Me ye can do nothing' (John xv. 5). The preceding and following verses should be studied along with this. The burden of the passage is the necessity of every one continuing to abide *in Christ*, just as a branch of the vine can bear fruit only so long as it remains united to the vine. The exhortation to maintain this close relationship involves the truth that it already exists.

'That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be in us . . . I in them and Thou in Me, that they may be perfected into one' (John xvii. 21-23).

Here Christians are looked on as bound together in one by the common Life of Christ, which flows from Him to them.

(β) The teaching of S. Paul—

'For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. . . . Now ye are the body of Christ, and members each in his part' (1 Cor. xii. 12, 27 *marg.*).

It is probably this passage which suggested the phrase *a member of Christ.* In verse 12 S. Paul calls the whole body by the name of Christ (cf. Matt. xxv. 40; Acts ix. 5), and then he teaches that each Christian is a member of the one body, each with his own proper function to perform for the sake of the body.

'For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another' (Rom. xii. 4, 5).

'And He put all things in subjection under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all' (Eph. i. 22, 23).

Again the same truth is involved in S. Paul's great thesis that every Christian is *in Christ.*

'There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus' (Gal. iii. 28.)

'But of Him (*i.e.* God) are ye in Christ Jesus' (1 Cor. i. 30).

'Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, who are of note among the Apostles, who also have been in Christ before me' (Rom. xvi. 7).

Cf. Rom. xvi. 11; 2 Cor. v. 17; Gal. i. 22; etc.

b. We need not stay long over this statement. In fact, what is here stated is the fundamental truth of Christianity.

(α) Christ told the disciples to speak to God, and to think of Him as their Father:—

'After this manner therefore pray ye: Our Father which art in heaven' (Matt. vi. 9).

'Jesus saith unto her, Touch Me not; for I am not yet ascended unto the Father: but go to My brethren and say unto them, I ascend unto My Father and your Father, and My God and your God' (John xx. 17).

Further, Christ told the Jews early in His ministry that He came specially to make known *the Father* (John v. 43), and the Samaritan woman that He was to lead men to worship *the Father*

(John iv. 23). At the close of His ministry He speaks of His having manifested God's name, *i.e.* revealed God as the Father to the disciples (John xvii. 6, 26).

(β) S. Paul's teaching on the same subject is very explicit:—

'For ye received not the spirit of bondage again to fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are children of God' (Rom. viii. 15, 16).

'For ye are all sons of God, through faith, in Christ Jesus' (Gal. iii. 27).

'And because ye are sons, God sent forth the spirit of His Son into our hearts, crying, Abba, Father' (Ibid. iv. 6).

(γ) We have also the teaching of S. John:—

'Behold what manner of love the Father hath bestowed on us, that we should be called children of God; and *such* we are' (1 John iii. 1).

c. There are two phrases here which require careful consideration:—

(α) The Kingdom of Heaven.

(i.) When Christ came upon earth He came to found a kingdom. This is clear from the whole New Testament narrative. Thus:—

(1) When John the Baptist began his preaching as Christ's forerunner, his message was, *Repent ye, for the kingdom of heaven is at hand* (Matt. iii. 2).

(2) When Christ Himself, after the imprisonment of John, began His public ministry, He said, *The time is fulfilled, and the kingdom of God*[1] *is at hand* (Mark i. 15).

(3) When Christ sent out the twelve it was that they should preach *the kingdom of God* (Luke ix. 2), *i.e.* that they should proclaim as heralds the coming of the kingdom to those whom they addressed. Again, He afterwards appointed seventy, and *sent them two and two before His face into every city and place whither He Himself would come* (Luke x. 1), and they too were commanded to say, *The kingdom of God is come nigh unto you.*

[1] The phrases *the kingdom of heaven* and *the kingdom of God* are equivalent. The former is found some thirty-three times in S. Matthew, and there only; the latter is common in S. Mark, S. Luke, and the Acts. On the meaning of the words *the time is fulfilled*, see Supplementary Note D.

(4) When Christ was brought before Pilate he was accused of setting Himself up as *King of the Jews*, and when questioned on the point, instead of denying the charge, He claimed the position of a king (John xviii. 33-37 parallels).

(5) During the forty days which elapsed between the Resurrection and the Ascension Jesus discoursed to the disciples of *the things pertaining to the kingdom of God* (Acts i. 3).

(6) When Philip went to Samaria he proclaimed *the good tidings of the kingdom of heaven* (Acts viii. 12).

(7) The proclamation of the kingdom was the burden of S. Paul's teaching during his travels, and it was with this that he occupied himself during his imprisonment at Rome (Acts xiv. 22; xix. 8; xxviii. 31).

(ii.) Looking now to the meaning of the words themselves, together with the light which the above facts throw on them, we see that the *kingdom of God* can only mean a visible society of men who acknowledge Christ as king, and profess to live according to the laws which He gave them. That this is really the meaning of it is rendered quite clear by some of the Parables in which Christ set forth the characteristics of the kingdom. Thus:—

(1) The kingdom is likened to a net cast into the sea, which gathers fish both good and bad, which are not separated till the net comes to land (Matt. xiii. 47-50).

(2) While in the Parable of the Tares the good wheat is emphatically called *the sons of the kingdom*, inasmuch as their character agrees with their profession, it is clear that Christ teaches that till the judgment His kingdom is to be no ideal society, but is to include men of all sorts, both bad and good (Matt. xiii. 24-30; cf. 36-43).

(iii.) While we thus see that the kingdom of God is a visible society set up on earth, we must remember that though in the world, it is essentially above the world. The kingdoms of the world have visible heads ruling over them: Christ is invisible, seated at the right hand of the Father. The kingdoms of the world are regulated by codes of law, which prohibit some actions and enjoin others: the kingdom of Christ is regulated by the Sermon on the Mount, which does not lay down laws of action, but impresses broad fundamental principles which appeal to the inner man, mould the character itself, and through this, influence every department of life.

The kingdoms of the world employ physical means to enforce their commands: the kingdom of Christ uses persuasion only.

(iv.) When the Apostles went about proclaiming the *Kingdom of God*, what they actually did was to found the visible society which we call the Church,[1] to organise that society under Christ as head, to teach those admitted to it to obey Christ's laws. Looking at this fact, and noticing that the word Church (ἐκκλησία) occurs but twice in the Gospels (Matt. xvi. 18; xviii. 17), while *the kingdom of heaven* is comparatively rare in the Apostolic Epistles, we cannot fail to see that the kingdom which Christ came to establish on earth is realised in the Church.

(v.) Christ the King is eternal: man, the subject of His kingdom on earth, is immortal. We cannot think, then, that Christ's kingdom is limited to this world. Like the King it must be eternal: what we see here can only be the shadow of the complete realisation of the kingdom in heaven. That this is so is plain from Christ's teaching. Thus the Parable of the Tares, before referred to, shows not that the kingdom comes to an end at the judgment, but that then it is purified of the evil which disfigures it on earth,[2] and the same truth is clear from the Parable of the Drag-net.

A recognition of this fact will save the student of the New Testament from much confusion. In the Apostolic Epistles, as we have seen, the *kingdom of God on earth* is usually denoted by the word *church*, and a little consideration will show that the phrase, *kingdom of God*, though it sometimes still applies to the present kingdom, is more often used of the kingdom which Christ will establish at the judgment day, is used of what we call the *church triumphant*[3] rather than the *church militant.*

Cf. 'Or know ye not that the unrighteous shall not inherit the

[1] On the meaning of the word see below, p. 84.

[2] Cf. especially the words which close our Lord's explanation of it, *Then shall the righteous shine forth as the sun in the kingdom of their Father* (Matt. xiii. 43).

[3] It must not be thought that S. Paul limits the idea of the *kingdom* so as to exclude the kingdom on earth. Cf. 'Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love' (Col. i. 13). Here the *kingdom on earth* is clearly referred to. What is meant in the text is that the thought of the future kingdom is generally that which is most prominent in S. Paul's writings, and that in some passages it is referred to almost exclusively. On the other hand, it is the kingdom of the future—the church triumphant—which is called *the church*, and is described in Eph. v. 25-27.

kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God' (1 Cor. vi. 9, 10).

'The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom' (2 Tim. iv. 18).

(vi.) We are thus brought to recognise the full meaning of the Kingdom of God. It is a society on earth, organised according to God's command, of which Christ is the supreme and only head, a society into which men are admitted by Baptism, and in which they enjoy manifold spiritual blessings, but though on the earth it is not of the earth, and it is not limited to the earth; on the other hand, it extends throughout eternity, and will then be realised in its fulness and perfection by the faithful when Christ comes to judgment, and sends *his angels to gather out of His kingdom all things that cause stumbling, and them that do iniquity* (Matt. xiii. 41).

(β) Inheritor.

This word is not equivalent to *heir*. As the Israelites, when they crossed the Jordan, *inherited*[1] the Promised Land, and yet owing to the attacks of their enemies had to wait for the continued peaceful enjoyment of it, so the Christian admitted now to the *kingdom of heaven*[2] has yet to look forward to the full enjoyment of citizenship in the completely realised kingdom.[3]

After what we have said on the meaning of these phrases, it does not seem necessary to add anything to show the truth of the proposition, that the baptized Christian may properly be described as *an inheritor of the kingdom of heaven.*

ii. Having now shown that the phrases—*a*, *b*, and *c*—describe correctly the relationship of a Christian to God, we must proceed to consider the truth, that this relationship is commenced in Baptism. This is a point of much difficulty. It is

[1] Cf. Deut. iv. 22, 26; vi. 1, etc., where the word 'possess' is rendered in the LXX. by 'inherit.'

[2] Cf. Matt. xviii. 3, 4; xix. 14, and viii. 12, which is a warning addressed to those who are in the kingdom, to guard them against losing this privilege; and the first exhortation in the Communion Office. *Whereby* (*i.e.* by the death of Christ) *alone we obtain remission of our sins, and are made partakers of the kingdom of heaven.*

[3] Cf. Matt. xxv. 34; 1 Cor. vi. 9, xv. 50; Gal. v. 21.

stated in the beginning of the Catechism in the words, *wherein I was made, etc.* We must examine carefully the meaning of these words, and the teaching of the New Testament on the subject of this proposition, but before doing so, it will be well to set forth the teaching of other parts of the Prayer-book. What this is will appear pretty plainly from the following:—

At the end of the Catechism we are taught that the spiritual grace of Baptism is *a death unto sin and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*

In the Office for Public Baptism, the Godparents are exhorted to pray that God will *grant to this child that thing which by nature he cannot have: that he may be baptized with water and the Holy Ghost.* After the exhortation on the Gospel, we have the prayer, *Give Thy Holy Spirit to this infant that he may be born again.* Just before the baptism, the priest prays, *sanctify this water to the mystical washing away of sin,* and just after it, he says, *seeing now, dearly beloved brethren, that this child is regenerate,* while the concluding thanksgiving runs, *we yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.* From this we see clearly that in the language of the Church, Baptism, the birth of water, is identified with Regeneration, the birth of the spirit, and further, that Baptism is looked on as a means of the washing away of sin. The same close identification of Baptism and Regeneration will also be clearly seen by comparing the part of the Office for Public Baptism, which precedes the actual baptism, with the corresponding portions of the Office for Private Baptism. In the former *regeneration* is spoken of as still future, in the latter, since the baptism has already taken place, it is spoken of as past. Further, in the Collect for the Seven Gifts in the Confirmation Office, —*Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins,*—and in that for Christmas Day,—*Grant that we, being regenerate and made Thy children by adoption and grace,*—we have clear references to Baptism, bringing out the same truth. The language of the 27th Article is perhaps not so explicit, but yet it connects Regeneration with Baptism:—*Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not Christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are*

grafted into the Church. It is not necessary to quote further to show what the teaching of the Church of England on this subject is: the above quotations are sufficient to establish the vast importance attached to Baptism, and the position assigned to it as marking the commencement of the Christian life.

It will be well at this point to lay down some propositions which must be fully recognised in all our investigations :—

a. All human language is the outcome of the finite faculties of man. It is formed to express the ideas limited by time and space which come to him from the material world. Accordingly when it is applied to God and the concerns of the Spirit, it cannot do more than express the ideas intended very imperfectly, and, if not carefully guarded against, it is liable to lead men into perpetual error. Owing to this limitation of language, it frequently happens that the only method of securing the truth is to hold at the same time complementary propositions on the same subject, each proposition excluding the error which the language of the other might seem to suggest.

b. We must hold fast to the fundamental fact that God is the Father of men *as such*, without any limitation or reservation whatever. This is a great truth which was always more or less clearly grasped by the better thinkers of heathendom and which may be traced, dim indeed and overlaid with corruption, underneath most of the popular mythologies of the ancient world. To the chosen people it was revealed with comparative clearness.

Thus in the song of Moses (Deut. xxxii. 6), 'Do ye thus requite the Lord, O foolish people and unwise? Is not He thy Father that hath brought (or perhaps better *produced*) thee?'

In the thanksgiving of David for the collections made for the Temple (1 Chron. xxix. 10), 'Blessed be Thou, Lord God of Israel, our Father for ever and ever.'

In the evangelical prophet (Isa. lxiii. 16), 'Doubtless Thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer;' and again (lxiv. 8), 'But now, O Lord, Thou art our Father: we are the clay and Thou our potter: and we are all the work of Thy hand.'

See also Jer. iii. 19, 22.

In later times the same truth seems to have been more clearly seen. Thus in Wisdom xiv. 3, with reference to a vessel on the sea, 'But Thy providence, O Father, governeth it: for Thou hast made a way in the sea and a safe path in the waves.'

'O Lord, Father and Governor of my life, leave me not to their counsels, and let me not fall by them'[1] (Ecclus. xxiii. 1).

When we come to the New Testament it is not too much to say that the object of Christ's coming was to reveal the Father to men, to teach men that they have a Father in heaven, to draw them to Him. Thus in the passages quoted above, p. 24, the words, though possibly coming home with special force to the disciples, yet clearly apply to all men. And the whole of the discourses in S. John bring out the same truth. Christ's appeal to men is to turn to Him who is their Father, to give up the idolatry, the selfishness, the sin by which they deny the bond which unites them to their Father, not to do this, that thereby they may become the children of God.

The same truth appears in S. Paul. Thus in Gal. iv. 6 we are taught that the spirit of adoption is poured into our hearts *not* that we *may become* but because *we are* sons of God.

Keeping these truths in mind, I think the key to the true doctrine of Baptism is to be found in the teaching of Christ embodied in John xiv. 6 and elsewhere. We here learn that though man is in God (Acts xvii. 28) yet he can only come to the Father, can only recognise God as his Father, and draw near to Him, through the agency of Christ.

Again, although all men are in various ways taught of God[2] yet they cannot apprehend with any fulness God as their Father, or approach Him as such, except through Christ. In Christ the disciples may be said to have seen the Father (John xiv. 7-9), though in His own nature God is invisible (John i. 18).

Now this restoring of man to the true vision of God, to the full apprehension of God as the Father, is the exact undoing of the fall of Adam. Adam fell through setting up his own opinion, through refusing to live the life of childlike trust in his Heavenly Father, through doubting whether in truth God was the loving Father He had proclaimed Himself to be. Accordingly the first impulse of fallen man was to hide from God (Gen. iii. 8), to refuse to see Him. Henceforth man was cast out of the Paradise of God, became an exile and a wanderer, and was cut off from that knowledge of God and spiritual communion with Him in which eternal life consisteth.[3] Man in this condition is in a

[1] These books probably belong to the two centuries preceding the birth of Christ.

[2] Cf. Isa. liv. 13; John vi. 45; Acts xiv. 17; Rom. i. 20.

[3] Cf. John xvii. 3, the Collect for Peace at Morning Prayer, and p. 94 below.

position exactly similar to that of the Prodigal Son in the foreign land. He has not ceased to be his Father's child. The image of God (Gen. i. 26), though blurred and hidden, is not destroyed, and therefore may be restored. Like the Prodigal, he seeks to satisfy his wants apart from God, without acknowledging his sin and throwing himself on his Father's mercy. This state of fallen man is prominent throughout the Old Testament. The chosen people continually disbelieved and disobeyed the commandments of God, and thrust Him away from them. Doing this they were *children of wrath* (Eph. ii. 3), that is, children suffering from the righteous indignation of their Father for their disobedience.[1]

When Christ came on earth, by His life of perfect trust in His Father and by His complete fulfilment of His Father's will, He opened *a new and living way* (Heb. x. 20) by which man can return to God. In Him humanity—since men are not isolated units but all sharers of one life and nature[2]—was brought back, like the returned Prodigal, to true knowledge of and trust in God as a Father. He is the way (John xiv. 6) which joins earth and heaven, God and man, in one. Seeing Him, men can see the Father (John xiv. 9), and seeing Him can become like Him. (1 John iii. 2).

Turning now from the abstract view that man is redeemed[3] and brought back through Christ to a right relation with God, we see that from the point of view of the individual more than this is wanted. It is not enough that man as such should be delivered from the power of Satan, and enabled to draw near to God, but each individual, in his own person, must, so to speak, realise for himself that position of liberty, must return to his Father's house, and seek to be received back, no longer as an outcast, but as a son. It is this reception back into his Father's family that is proclaimed[4] for each individual in baptism, and it is quite clear that the difference between the states of man wandering after his own will, and man returned to love and serve his Father is so great that that which marks the transition from the one to the

[1] This disbelief issuing in disobedience may be clearly seen in the following passages :—Exod. xvi. 3, 27-29, xxxii. 1-6 ; Num. xx. 1-13, xxi. 4-6, xiii. 26—xiv. 45 ; 1 Sam. viii. 1-9, x. 19, etc., etc., and with these, cf. Heb. iii. 19, iv. 11.

[2] On this solidarity of humanity, cf. Gen. iii. 20 ; Acts xvii. 26 ; and see Westcott : *The Victory of the Cross*, pp. 1-17.

[3] On the meaning and force of this word, cf. p. 95.

[4] On this subject see the Life of the Rev. F. D. Maurice, vol. ii. pp. 271-5, and Robertson's Sermons, Series 2, Sermons 4 and 5 ; but Robertson's theological statements must always be read with caution.

other may well be called a new birth.[1] Accordingly we find that in Scripture baptism and the new birth of the Spirit are closely connected (John iii. 5), that the font is spoken of as the *laver of regeneration* (Titus iii. 5, *marg.*). By baptism men are made disciples of Christ and are brought into a new relation to the Trinity (Matt. xxviii. 19).[2] By baptism men put on Christ (Gal. iii. 27. Note the definite past tense): by it men die unto sin, and are born again unto righteousness (Rom. vi. 4). Those who have been baptized are henceforth spoken of as being *in Christ* (Gal. iii. 28; Rom. vi. 11, 23, viii. 1, xii. 5, etc.).

It will now be easily seen how closely the teaching of the Prayer-Book and of the New Testament agree on the subject of baptism, and prayerful reflection on what has been said, together with an earnest study of the Bible, will remove any difficulty which may remain.

From the point of view of one who has to teach the children of the Church, the important propositions are those marked i. *a*, *b*, *c* above. It is enough to teach our children that *they are now members of Christ*, etc., that their baptism assures them of this fact and proclaims it to all men, that they are therefore bound to live as becomes children of God. Difficulty arises in the case of children who have not been baptized. In such cases the teacher should be warned of the great care needed to prevent his uttering any word which might imply that these children are not children of God; rather should he appeal to them as such, and exhort them to obey the will of their Father conveyed to them through Christ, to come boldly forward, and by baptism to proclaim their sonship to the world.[3]

[1] Cf. the language used of the returned prodigal, Luke xv. 24: 'For this my son *was dead* and is *alive again*, he was lost and is found.'

[2] We are so familiar with the use of these words as a *baptismal formula* that we pass over their meaning. Our Lord did not command the disciples to use these words as a formula, but He told them to baptize, and taught them that by baptism men are brought *into* (not *in*, as in A. V., which utterly spoils the sense) a new relationship with the Trinity. Accordingly we find that Christians are spoken of as having been baptized *into the name of the Lord Jesus* (Acts viii. 16, xix. 5), or *into Christ* (Rom. vi. 3). Union with Christ is of necessity union with the Trinity.

[3] The idea which largely prevails that a teacher who acts as here recommended is unjust to Nonconformist children and is liable to a charge of proselytism, is utterly unfounded. If any parent objects to the teaching given they can withdraw their children from it, and it is far better that Nonconformist children should be so withdrawn, than that the religious teaching should be watered down with a view to retain them.

CHAPTER II.

THE CHRISTIAN'S DUTIES.

The Third Question and Answer.

1. It will be necessary to explain the grammar[1] of this question carefully. In early English *do* is a finite verb equivalent to *cause*, and is followed by an infinitive. Cf.—

> 'And if I do that lak
> Doth strepe me, and put me in a sak
> And in the next ryver do me drenche.'
> CHAUCER, *Cant. Tales*, ll. 10074-5.

> 'They have done her understonde.'—GOWER.

and Abbot: *Shakespearian Grammar*, p. 215, or Morris: *Outline of English Accidence*, p. 192.

Gradually however, as the infinitive inflection dropped out of the language, the word came to be used merely as an auxiliary, and so to make this sentence quite plain modern usage would require the insertion of *do* before *for you*.

2. The answer to this question is simply a statement of fact verified by reference to the Baptismal Office, and requiring no proof from scripture. The meaning of the promises must, however, be carefully explained, and this can only be done by recurring to the teaching of the Bible on the same subjects. The caution given above, p. 22, with respect to children baptized without godparents must here be carefully kept in mind.

[1] The following extract from Dr. Fitch will illustrate the need of such explanation here, and point a warning against the teaching of words without meaning:—'I remember with what pious care I was taught the Church Catechism in childhood, and how many hundred times I have recited that formulary. I remember, too, that there was one question, "What did your godfathers and godmothers *then* for you?"—in which I always thought that *then* was a verb. But I never asked. It seemed, though a strange expression, to fit in well with the generally quaint and antiquated character of the rest. And to the best of my recollection, this question was never once turned round, and translated into a form in which it was more intelligible to me.'—*Lectures on Teaching*, pp. 174, 175.

'**Promise and vow.**'[1]—It is generally stated that these words are to be explained as meaning *promise before men and vow before God*, but it does not seem that this distinction can be maintained. The promise is made to God, but in the presence of the Church, that its ratification may be more solemn, and those who make it may have an additional incentive to keep it. Accordingly we find that in the Baptismal Offices the word *promise* is used alone.[2]

Cf. (Public Baptism of Infants) 'Wherefore, after this promise made by Christ, this Infant must also faithfully, for his part, promise by you that are his sureties'; and (Baptism of Those of Riper Years) 'Wherefore, after this promise made by Christ, ye must also faithfully, for your parts, promise in the presence of these your Witnesses, and this whole congregation,' etc.

It is a sufficient explanation of the phrase to note the practice all through the Prayer Book of using two or more words—probably for the sake of emphasis—of almost the same meaning, where one would suffice. Cf. (Exhortation at Morning Prayer), *acknowledge and confess, dissemble nor cloke, assemble and meet together, pray and beseech.*

In my name.—On the position of the Godparents with regard to these promises see below, p. 41.

3. The three promises which follow are usually summed up under the three words *renunciation*, *faith*, and *obedience*, and this may serve as a convenient aid to the memory, but care must be taken that the promises themselves should be fully understood.

a. **That I should renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the deceitful lusts of the flesh.**

(*α*) **The Devil.**[3]—The account of the fall of man given in Genesis (iii. 1-8) shows us that sin and its consequence death came in the first place to man from a power of evil outside himself. Immediately after the fall, however, we have the promise that man shall be delivered from the evil power to which he has become a slave. The deliverance is to be attained, not at once, but through a long course of labour and suffering, and is to be completed in the seed of the woman, who shall bruise the

[1] On the history of the Baptismal Vows, see Supplementary Note E.

[2] In the Latin version of the Catechism issued in 1560, *promise and vow* are represented by the single word *polliciti*.

[3] See Supplementary Note F.

serpent's head (Gen. iii. 14-21). From this time onward the Bible history is the record of this struggle between God, who would have man His free follower and child and not His slave, and who, therefore, does not destroy the power of evil by the mere fiat of His will, and the power of evil which is revealed to us continually more and more clearly, as a personal spiritual being.

We must admit at once that it is not always possible to say definitely how far any evil spirit which troubles man is an embodiment of the spirit of evil himself, and further we must remember that the word *Satan* simply means *an adversary* or *accuser*, and is sometimes used in this general sense (*e.g.* Ps. cix. 6, A.V.), but at the same time there are clear teachings in the Old Testament with regard to the spirit of evil, and this increasingly as time goes on. Thus in Zech. iii. 1, 2, he is brought before us as the adversary of Joshua the high-priest, while in the Book of Job we see him the accuser of man, and the adversary of God, trying to bring to naught God's plans for the elevation of man.

In post-biblical times the Jewish belief in evil spirits became very complicated, and descended from the level that we find in the Bible into an elaborate system of magic, *i.e.* a system of overcoming the devil, not by the power of God, but by charms and incantations; in fact, of elaborate efforts to cast out demons by the Prince of the demons.[1]

(*β*.) The word *devil*—the Greek equivalent of the Hebrew *Satan*—meets us for the first time in Wisdom ii. 24, where the temptation of Eve is directly attributed to him. In this, as in other matters, however, the Old Testament gives us but a shadow and forecast of the truth fully revealed in the New. Here we see the struggle between God and the devil, between the kingdom of light and the kingdom of darkness carried out to the bitter end. The very first act of our Lord, after His proclamation as the Son of God—to mark as it were this struggle as that for which He came into the world—is His departure into the wilderness *to be tempted of the devil* (Matt. iv. 1, parallels). The narratives of this event bring before us the devil as employing (1) the ordinary bodily wants of man; (2) the tendency of man to claim what he believes to be his right without waiting for God's way of giving it; (3) the worldly ambition which makes

[1] On this subject, cf. Edersheim: *Life and Times of Jesus the Messiah*, Appendix xiii.

man grasp at power under the specious pretext that by gaining it he could do much for the good of others, as inducements to turn away the Son of God from His allegiance, and lead Him to fall down and worship him.[1]

This narrative also clearly brings out the fact of the possession of a kingdom by the devil,[2] while the passages referred to below show us what this kingdom is—show us that the world of man, so far as man does not seek God, and, to the best of his ability try to serve him, is under the power of the devil.

Again, when Christ gave the people the laws of His Kingdom in the Sermon on the Mount He brought out the same antithesis. Here we find that everything is to be done in the service of God, in a way which may subdue that spiritual pride which is one of the devil's chief engines of destruction, and we are taught too the necessity of making a choice between the two masters (Matt. vi. 24), whom it is possible for man to serve.

Afterwards we see the struggle renewed in all those cases of healing the *demonised* which occur throughout the Gospels; and the fact of their healing is adduced as a proof that the kingdom of the devil is subdued, that the kingdom of God is come (Matt. xii. 22-28). Christ represents His mission to the world as that of a *stronger man* come to destroy the *strong man* under whose tyranny man was groaning (Matt. xii. 29; Luke xi. 21, 22), and the Apostles teach that men turning to God revealed in Christ are delivered from the kingdom of Satan and brought into the kingdom of God (Acts xxvi. 18; Col. i. 13). But it was at the end of His life that the fight reached its severest stage. The struggle in the garden (Matt. xxvi. 36-46 parallels), when Christ prayed that the cup might pass from Him, and the death on the cross, which seemed to men to mark the final triumph of the Evil One and to dash all their hopes of deliverance (Luke xxiv. 21), mark the climax of the fight, and are the prelude to the final triumph, when by the resurrection Jesus was declared

[1] This account of the Temptation may be sufficient for the purpose in hand, viz., to show how the Gospels treat the existence of the personal power of evil as an acknowledged fact. The event itself is of course most mysterious, and the full force of the various temptations as addressed to the Messiah, to Him who had just before been proclaimed as the Son of God, is perhaps beyond our apprehension. Much pious speculation, however, has been expended on it, and the devout student can gain much by the careful study of it. The following works may be referred to as specially helpful:—Trench: *Studies in the Gospels*, pp. 1-67. Edersheim: *Life and Times of Jesus the Messiah*, i. pp. 291-307. Latham: *Pastor Pastorum*, pp. 114-146.

[2] Cf. Luke iv. 6; John xii. 31, xiv. 30, xvi. 11; 2 Cor. iv. 4; 1 John v. 19.

to be the Son of God with power (Rom. i. 4), and destroyed him that had the power of death (Heb. ii. 14).

(γ) We can now see clearly what is meant by *renouncing*[1] *the devil.* Man is either the slave of God or the slave of the devil; he belongs either to the kingdom of light or to the kingdom of darkness. In neither case can there be any middle course. The child of God, then, must renounce all allegiance to the king of darkness. He must by word and deed proclaim that he will not pay him any service, that he in no way recognises him as his master. But not only must *the child of God* renounce the devil; he must also renounce the world and the flesh. It is mainly through these latter that the devil asserts his sway over men, and therefore if we would be free from his dominion we must not be the slaves of the instruments which he uses.

(δ) **All his works.**—Although all evil and sin comes in the first instance from the devil, yet there are some things which may be said to be specially his works. Thus as he is *the tempter* (1 Thess. iii. 5), we must reckon tempting others to evil as a special mark of his presence. Again, he is *a murderer and a liar, and the father thereof* (John viii. 44), and so murder and lying fall under the same head. He that resists the truth, as the Jews did in our Lord's day, is the child of the devil. Again, spiritual pride, which leads man to exalt himself on account of his spiritual privileges, and to despise others, is a work of the devil (Luke xviii. 10-14). To these may be added hypocrisy, or the effort to seem what a man is not for the sake of the credit to be gained thereby. This is the one sin for which our Lord never expressed any word of mercy (Cf. Matt. xxiii.).

(ε) **Pomps and vanity.**—The word *pomp* (Gr. πομπή; Lat. *pompa*) means originally a solemn procession, and hence comes to denote the pageantry and show connected with such things, and then pageantry, display, of any kind. This is the meaning here. Cf.—

> 'With goddess-like demeanour forth she went,
> Not unattended, for on her as queen
> A pomp of winning graces waited still.'—*Par. Lost*, viii. 59-61.

Vain (Lat. *vanum*) means originally *empty, with no real substance, worthless.* The word is used in this sense commonly in the A.V.,—Ex. v. 9; Judg. ix. 4, xi. 3, etc. Cf. also Shakespeare—

[1] Up to 1662 the word used, both in the Catechism and the Baptismal Offices, was *forsake.* At the last revision *renounce* was uniformly introduced. It is clearly a stronger word, and brings out more forcibly the idea of active resistance.

'I trust I may not trust thee: for thy word
Is but the vain breath of a common man.'—*K. John*, iii. 1. 7, 8.
'To laugh at gibing boys and stand the push
Of every beardless vain comparative.'—1 *Hen. IV.* iii. 2. 66, 67.

Hence *vanity* means *emptiness*, *nothingness*, something which has an outward show with no reality within, something therefore which fails a man in his time of need if he trusts to it. Cf. Rom. viii. 20; Ps. xxxix. 6, P.B.V.

(ζ) **This wicked world.**—We must be careful not to confound the world referred to here with the material universe. This when completed was *very good* (Gen. i. 31). But through sin the world of man became subject to the Evil One (1 John v. 19), and the outward attractions of the material world he uses to deceive man, to make him trust in those outward things which have no reality, and which prove hollow and worthless when a time of trial comes. It was the experience of this truth, gained by a course of seeking satisfaction in the pleasures and business of the world, which led to the refrain of the Preacher, *Vanity of vanities, all is vanity* (Eccles. i. 2, xii. 8), and to the reflections of Wolsey—

'Vain pomp and glory of this world, I hate ye:
I feel my heart new opened. O how wretched
Is that poor man that hangs on princes' favours!
There is, betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have:
And when he falls, he falls like Lucifer,
Never to hope again.'—*Henry VIII.* iii. 2. 365-372.

It is not hard to give special examples of things that fall under this head, and in this, as in other cases, the teacher must seek to discover, and must lay stress on, those particular evils to which he sees his pupils incline. Common illustrations are, the love of dress, love of the theatre and public amusements indulged in so as to interfere with the adequate discharge of duty or at an unjustifiable expense, the very painful efforts often made to keep up appearances and to persuade the world that the actors in them are better off than they really are, the efforts often made by lads to ape their seniors by learning to smoke, lolling about, etc.

(η) **The sinful lusts of the flesh.**—Here we must be careful to guard ourselves against falling into the error, which has led to so much false asceticism, of thinking that the flesh is in itself evil. The body is part of God's creation, and as such

is *very good*. It is an essential part of the *man* whom Christ came to redeem (1 Thess. v. 23). At the incarnation human flesh was once for all united to God[1] (John i. 14; Rom. ix. 5; 1 John iv. 2); our bodies were made the temples of the Holy Ghost (1 Cor. vi. 19; 2 Cor. vi. 16). But the appetites of the body, those natural passions of man, which in themselves are innocent and good, and whose proper use is necessary for the maintenance of life, are used by the devil to allure man to destruction. The supreme argument against all evil indulgence is that addressed by S. Paul to the Corinthians—that for a Christian any pollution of the body by excess of eating or drinking or impurity of any kind is not merely *sin* but is *sacrilege*, is desecration of that which God has sanctified as His own abode. The same principle underlies our Lord's teaching with regard to evil thoughts (Matt. v. 22, 28). Evil deeds are destructive of society, and are therefore punished by society in various ways, but evil thoughts defile the temple of God as much as deeds, and are therefore condemned by Christian ethics as strongly as the deeds to which they give rise (Matt. xv. 18-20). It will not be hard now to see the special evils which should be dealt with under this head. S. Paul gives a list of *the works of the flesh* in Gal. v. 19-21, and this, taking care to lay stress on the sins specially likely to beset those taught, will furnish a sufficient guide for instruction.

We have seen above what is meant by renouncing the devil. The force of the word in connection with the remaining parts of the promise is best explained by reference to the Baptismal Office. *Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, and all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?* He who *renounces* the world lives *in the world* but not *of the world*; he uses the world without abusing it (1 Cor. vii. 31); he is the master and not the slave of circumstances; he employs every bodily and intellectual power, every worldly advantage with which he is endowed, not for the mere gratification of personal inclinations, but to promote the glory of God and the good of his fellow-men.

b. **That I should believe all the Articles of the Christian Faith.**—What these Articles are must be seen by

[1] Cf. the Athanasian Creed—*One, not by conversion of the Godhead into flesh, but by taking of the manhood into God.*

reference to the Baptismal Office. There we find that the Godparents, in the name of the child, profess belief in the Apostles' Creed. This creed, then, contains these Articles, and it is this which is to be taught to the Christian child as its rule of faith. Its meaning is fully explained in Part II.

c. **That I should keep God's holy will and commandments.**—It is God's will that all men should be delivered out of the power of the devil (1 Tim. ii. 4), should day by day become holy (1 Thess. iv. 3), and should live lives becoming His children. For this end it is necessary that men should have a moral code which may serve as a guide to point out what is right, to warn against what is wrong. This guide is to be found in Scripture. The Christian learns what it is God's will that he should do by a careful study of all the moral teaching of the Bible, particularly of the New Testament. But the process is laborious and difficult; hence it is necessary, especially for young persons, to have a brief outline of the moral law, which can be easily remembered, and may serve as a guide in most of the questions which arise from day to day. This summary is found in the Decalogue, and it is the keeping of the Ten Commandments, interpreted in the way Christ taught, that was promised for us at our baptism.

What this promise involves is set forth in Part III.

4. **And walk in the same all the days of my life.**—The Christians of the first days were known as *those of the way* (Acts ix. 2, xxii. 4). Probably the expression originated from the teaching of Christ, that he was *the way* (John xiv. 6), *i.e.* that in Him man and God, heaven and earth, were united in one. Those who belong to Him are therefore *of the way* or *in the way*. That way, if they are not reprobate, will lead them to God's presence in heaven. The transition from this thought to that of the Christian life as a *walk* along *the way of salvation* is easy, and the latter image is frequent in S. Paul (Eph. ii. 10; Rom. vi. 4, viii. 4). To the Christian walking in this way, God's commandments form, as it were, protecting hedges. So long as he does not cross these either to right or left, he continues in the narrow path that leads to life (Matt. vii. 14). Moreover, a mere beginning, an entering on the way, or an effort to walk in it for a longer or shorter period, is not enough; the Christian must continue in it all his days. For this reason the last words are added to the promise.

CHAPTER III.

THE CHRISTIAN'S FEELINGS.

The Fourth Question and Answer.

In the fourth question and answer, the following points require notice:—

1. **As they promised for thee,**—*i.e. the things which they promised for thee.* Care must be taken to avoid interpreting this as equivalent to *because they promised for thee.*[1] The obligation is laid on *the child of God as such*; the Godparents are a guarantee to the Church that the child shall be brought up to know, and, so far as human instruction and precept can secure, to act up to this obligation, but those who have never had any Godparents are as much bound by the duties of renunciation, faith, and obedience as those who have them.

2. **Yes, verily, and by God's help so I will.**—These words express what ought to be the determination of every Christian as he looks on the infinite love of his heavenly Father to him. The recognition of God as our Father brings with it of necessity the feeling that it is man's duty to carry out His will in all things, and the firm resolve to make every effort to do so. The words, *by God's help*, or some equivalent words, must be implied,[2] or understood in every promise made by a Christian; they express (1) the great truth that by his own effort man can do nothing; all man's power to work, to believe, to struggle for right against wrong, comes from God, and is His free gift; (2) our firm conviction that God's help is actually given to those who really wish to obey Him, enabling them to do so, and giving them the power to carry out His will. This subject is treated at more length below.

1 The true meaning is clearly brought out in the Latin version of 1560.

2 Cf. the form given to the fourth answer in the Public Baptism of Such as are of Riper Years: *I will endeavour so to do, God being my helper*, and the various promises in the Ordinal.

These words suggest two other observations:—

a. The teacher must be very careful to use every effort to secure that these words actually express the real feeling and resolve of the child who uses them. Nothing can be worse than to allow children to use words which are in their mouths a lie. That these words in the mouths of children often are a lie no one can doubt, and it is a danger which needs to be most strenuously guarded against.

b. The obligation to carry out the baptismal promises is binding on a child so soon as it is able to learn what they are, and is by no means a new thing undertaken at Confirmation. The ratification of the promises at Confirmation may, suitably to the importance of the occasion, be more impressive and more solemn, than those which have gone before, but every time the child repeats its catechism, it does there and then ratify these promises in its own person.

3. It will not be difficult now to show that according to the teaching of Scripture, every Christian is bound to perform the duties involved in these promises.

i. Renunciation.

a. **The Devil.**—'No man can serve two masters. . . . Ye cannot serve God and mammon' (Matt. vi. 24). This is one of the fundamental laws of the kingdom of heaven. Hence, if we would serve God, we must renounce all allegiance to every other power, and, as the chief of these, to the devil.

Again, 'Finally, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil' (Eph. vi. 10, 11). 'Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand, steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world' (1 Pet. v. 8, 9). 'Be subject therefore unto God: but resist the devil, and he will flee from you' (James iv. 7).

The Christians, who are thus continually exhorted to armed resistance, must first have renounced all allegiance to the power against which they fight.

b. **All his works.**—All sin and evil are ultimately to be traced back to the devil, but we have seen above, p. 37, what is specially meant by his works. The man that commits sin, that does the works of the devil, so far confesses that he is the servant

of the devil. Cf. 'They answered and said unto Him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham . . . Ye do the works of your father. They said unto Him, We were not born of fornication; we have one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father it is *your* will to do' (John viii. 39-44). 'He that doeth sin is of the devil; for the devil sinneth from the beginning. . . . Whosoever is begotten of God doeth no sin. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother' (1 John iii. 8-10).

'We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not' (1 John v. 18). Hence the man that would be free from the dominion of Satan must keep himself free from his works.

The passages referred to above, p. 37, will give warnings against some of those things which are specially the works of the devil.

c. **The pomps and vanity of this wicked world.**—The meaning of these words has been explained above. The following passages will show the necessity of not being a slave to them.

'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever' (1 John ii. 15-17). In the Sermon on the Mount (Matt. vi. 24-34), we are warned against allowing even the necessities of life to acquire an undue importance for us, and permitting the care of providing them to interfere with our allegiance and our duty to God.

The Parable of the Rich Fool and the words with which it is introduced (Luke xii. 13-21), and that of Dives and Lazarus (Luke xvi. 19-31), may be referred to, to show the necessity of making the world our slave and not allowing it to become our master. Cf. also Rom. xii. 2.

d. **The sinful lusts of the flesh.**—'Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wrath,

factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God' (Gal. v. 19-21).

'Nay, but ye yourselves do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the spirit of our God' (1 Cor. vi. 8-11).

'So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye mortify the deeds of the body, ye shall live' (Rom. viii. 12, 13).

'But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected' (1 Cor. ix. 27).

Cf. Eph. ii. 1-13, which brings out strongly the contrast between the old man and his works on the one hand, and the characteristics of the Christian on the other. The latter must mortify his members on earth, that he may not be the slave of sinful lusts.

ii. Faith.

a. We must be very careful to distinguish the different applications of the word *faith*, as great confusion has been caused by not doing so.

As by means of the senses man is conscious of the outer world, is able to investigate its phenomena and learn its laws, so he has a faculty for appreciating spiritual truths. In all ages and states of development, man has aspirations after God, indistinct and imperfect it may be, but yet real—aspirations which in the noblest heathens reached the idea of God as the Father of men, and which lead man to accept the truth when it is put before him. It is this faculty which is treated of in the Epistle to the Hebrews, and is defined as *the giving substance to things hoped for, the test of things not seen* (Heb. xi. 1, R. *marg.*[1]), *i.e.* it is that faculty by which the spiritual truths, on which man's

[1] Cf. Westcott *in loc.*

hopes are founded, are made a living reality to the individual, and also that by which he is able to test the reality of things invisible to the outward eye, and discriminate truth from falsehood. It was by means of this faculty, by realising the promises and protecting care of God, that *the heroes of faith* (Heb. xi.) were able to see that in spite of all appearances, God was carrying out His purposes of mercy, and, in the assurance of that truth, to endure the trials sent to them.

Now, just as is the case with bodily faculties, so faith is capable of education. The trained sight of a scientific observer,[1] or of a keen sportsman, is almost a new faculty compared with the untrained vision of average men; and though this faculty may, in some cases, be self-acquired—that is, gained by the unassisted practice of observation—yet it is greatly helped by instruction given by those who possess it, and are able to point out to the pupil the objects to be looked for and observed. So it is with Faith. Religious instruction, the pointing out of the great spiritual realities, by those who have themselves acquired a knowledge of them, is the means which ordinary men must use to cultivate the eyes of the soul. Again, the man who insists on rejecting the knowledge acquired, and on discovering everything afresh for himself will make no advance in scientific knowledge. The learner must accept the truths already acquired: he must study the arguments adduced in support of them: he must test those arguments as opportunity offers; but this process, which is within the reach of all, and by which all can acquire much knowledge, is quite distinct from the process of each student trying to discover scientific truth for himself. So it is in religion. The young must be ready to learn the great truths which express the Church's faith—the great truths which have been attested by successive generations of Christians from the first days:[2] they must, as opportunity offers, be ready to test these truths by the light of revelation and experience, but they

[1] Even the most experienced scientific man is helped in observing by knowing what to look for. An astronomical or microscopic phenomenon which has once been discovered, can afterwards be seen much more easily, and can be observed with instruments which never rendered it visible before the observer was prepared to find it. The same law holds good in intellectual matters. Known mathematical theorems can generally be proved by much simpler and more elementary methods than those employed in their original discovery, and can certainly be demonstrated by crowds of persons who would never have found them out at all.

[2] On the subject of Faith generally, see the beautiful essay of Canon Scott Holland in *Lux Mundi*, and for the necessity of Creeds, pp. 38-46.

have no right to say that they can do without the truths, that they can unaided discover Christian truth for themselves.

From this point of view we easily see the necessity of objective statements of the spiritual truths, which have been, by Faith, realised by Christians in the past. Such statements are contained in the Catholic Creeds, and, by a not unnatural use, are described as *the faith*. They are aids to help the weak to cultivate the faculty God has given them, and tests or guide-posts which mark the way to further knowledge for the more experienced.[1]

b. The necessity of faith in God is brought out clearly in the following passages :—

'And without faith, it is impossible to be well-pleasing *unto Him* (*i.e.* God) : for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him' (Heb. xi. 6).

'He that believeth and is baptized shall be saved : but he that disbelieveth shall be condemned' (Mark xvi. 16).[2]

'He that believeth on Him is not judged : he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God' (John iii. 18).

[1] The analogy with physical science again holds good. The great leaders of scientific thought have discovered truths which would never be reached by the generality of mankind. Students can study the arguments of Darwin : they can test his observations and his theories, and use them as helps to lead them to grasp biological truth. If they insisted on beginning where Darwin did, and refused to use the results he obtained, they would simply be fools, and could not expect to make any useful progress.

Again, scientific truth may be established with so much certainty that every man is required to accept it, though he may not be able fully to understand it, much less to test the evidence adduced in its favour. The law of gravitation has been so firmly established, the arguments in its favour are so convincing to all who can understand them, that any man who would refuse to believe it would at once be regarded, and rightly, as a fool. Yet, of those who profess their faith in this law, how many are there who really know what it is? and of those who do understand it, how many could give any adequate account of the arguments by which it is established?

So it is in religion. The attestation to the Apostles' Creed is so overwhelming that the Church has no hesitation in requiring her children to accept it as true, though she does not object to their testing that truth as their faculties develop and their knowledge increases.

[2] Though the last twelve verses of S. Mark do not form part of the Gospel, there is very little doubt that they represent genuine apostolic tradition. The most probable explanation of their insertion seems to be that a page of the original manuscript containing S. Mark's conclusion was destroyed, and that a very early copyist, noticing the fact that the Gospel could not end with verse 8, added one of those fragmentary documents, containing accounts of parts of our Lord's ministry and teaching, which must have been in circulation in the Apostolic age in considerable number, and which are referred to by S. Luke (i. 1). See Westcott and Hort : *Greek Testament*, ii. pp. 29-51.

'He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him' (John iii. 36).

'And he said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house' (Acts xvi. 30, 31).

What the Christian is to be taught to believe is stated in the Apostles' Creed. The truths contained in this Creed are witnessed to by the acceptance of the Church from the earliest times, and that they are contained in the Bible will be shown fully below.

iii. Obedience.

That the child of God must continually do the will of his Father is an obvious truth, which it is very necessary for the teacher to insist on and drive home, but which need not detain us long here. The truth that by a man's life and deeds his parentage are known, whether he is of God or of the devil, is brought out in John viii. 39 *seq.*, quoted above, p. 43.

In the Sermon on the Mount the disciples are directed to find the test of true and false teachers in their works. 'Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them' (Matt. vii. 15, 16).

Again, the entry into the kingdom of heaven is promised not to those who make great profession, but to those who carry out the will of God. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven' (Matt. vii. 21).

In the same chapter, *vv.* 24-27, our Lord speaks a parable against those who know God's will (*i.e.* His instructed children) and yet do it not; while at the end of His life he draws a picture of the Judgment (Matt. xxv. 31-46), and sets forth that the test which will then be applied will be how far each individual has in actual life carried out the will of God as embodied in the moral law.

Cf. 'Hereby we know that we love the children of God, when we love God, and do His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous' (1 John v. 2, 3). See also John xiv. 15, 21, 23, xv. 10, 14.

Spasmodic efforts are not sufficient. The child of God must do God's will continually, all the days of his life. Cf.—

'But he that endureth to the end, the same shall be saved' (Matt. xxiv. 13).

'But Christ as a Son over His house: whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end' (Heb. iii. 6; cf. iv. 14). See also the terrible warnings in the same Epistle (Heb. vi. 4-8, x. 26-31) addressed to those who have received spiritual instruction and enlightenment, and then, having entered on the path of life, fall away.

4. **And I heartily thank our Heavenly Father.**—Observe the force of the word *our* introduced here. Hitherto the Christian has been instructed as to his relatlons and obligations to his heavenly Father, but no man can realise these apart from the thought of his brethren. Our relations to God are not a merely individual matter, but essentially involve our relations to our fellow-men. See below, p. 142.

a. The whole sentence expresses the feelings which a review of the blessings conferred in Baptism ought to create in the human heart. To prevent these words being merely repeated from the lips without their truly expressing any reality within, is one of the chief difficulties of the teacher. But, at any cost, every effort must be made to avoid teaching children to lie in religious matters.

b. The duty of thankfulness comes out prominently in the New Testament. It was part of S. Paul's prayer and desire for the Colossians that they might be 'strengthened with all power . . . giving thanks unto the Father, which made us meet to be partakers of the inheritance of the saints in light' (Col. i. 11, 12), where it is to be observed that the motive of the thanksgiving is exactly the same as the one put forward in the Catechism.

In the following passages the duty is enjoined, but the motive is more general or not so explicitly expressed :—

'In everything give thanks; for this is the will of God in Christ Jesus to you-ward' (1 Thess. v. 18).

'And be not drunken with wine, wherein is riot, but be filled with the Spirit; . . . giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father' (Eph. v. 18, 20).

Again, we should note S. Paul's example of continual thankfulness to God, springing from the sense of the mercy shown

him in his conversion and subsequent life, and that too in spite of the sufferings which that life brought with it. Cf. Acts xvi. 25; Rom. i. 8; Eph. i. 3, 4.

5. **That He hath called me to this state of salvation.** This states the grounds on which Christian thankfulness should rest. The condition of privilege enjoyed by the Christian, the blessing of baptism, is the free gift of God—is in no way the reward of man's desert. He that turns to God shows by that very act that in some shape or form God has called him. Used in the present connection the word points to the great truth that the Church and her ministers are the agents through which God works. The call to come to baptism, the baptism itself come to man through the priest; but if man listens to that call it is because through it the voice of God speaks to him; if the hand of the priest administer the birth of water, it is God who conveys the birth of the Spirit.

a. The force and use of the word *called* may be seen from the following:—

'But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto He called you through our gospel [*i.e.* through our preaching of the good tidings concerning Jesus Christ], to the obtaining of the glory of our Lord Jesus Christ' (2 Thess. ii. 13, 14). 'God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord' (1 Cor. i. 9). 'And the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you' (1 Peter v. 10). Cf. also 1 Tim. vi. 12; 2 Tim. i. 9; 1 Cor. vii. 17-24.

b. These passages clearly show how Christians may be spoken of as *called*. The ultimate end and object of the call is that they should attain everlasting life in the presence of God; the immediate call is to a state of privilege which will if continued in bring us to the ultimate goal:—

'But ye are an elect race, a royal priesthood, an holy nation, a people for *God's* own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light' (1 Peter ii. 9).

The characteristics which should mark the life of the *called* come out in the following: Eph. iv. 1-4; 1 Thess. iv. 7; 1 Cor. vii. 15, etc.

In 2 Thess. ii. 13, quoted above, S. Paul speaks of Christians as called *unto salvation*. In its fullest realisation this no doubt expresses the ultimate end to which man can attain, but though it is so far a matter of the future, yet salvation is always put before us as a present possession, which man may realise more fully day by day, or on the other hand may lose. Cf.—

'So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling' (Phil. ii. 12).

'These men are servants of the Most High God, which proclaim unto you a way of salvation' (Acts xvi. 17, *marg.*).

In the same way Christians are spoken of as those *who are in the way of salvation* or *who are being saved* (οἱ σωζόμενοι), in contrast with *those who are perishing* (οἱ ἀπολλύμενοι). Cf.—

'And the Lord added to them day by day those that were being saved' (Acts ii. 47).

'For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God' (1 Cor. i. 18).

'For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life' (2 Cor. ii. 15, 16).

We see, too, how this latter contrast fits in with what we noticed before of the continual struggle between *the kingdom of light* and *the kingdom of darkness*. Those *who are being saved* are in *the kingdom of light*[1]—are the children of God; *those who are perishing* are in *the kingdom of darkness*—are the children of the devil.

All this shows how fully justified the Catechism is in teaching each child that it is now in a state or condition of salvation, a state which if continued in will lead to glory.

[1] Cf. with this the common use of φώτισμα (*enlightenment, illumination*) for *baptism*, and οἱ φωτιζόμενοι (*the enlightened*) for *the baptized* in the Greek Fathers.

'This work is distinguished by a variety of names, viz., the Free Gift and Illumination, and Initiation and Baptism . . . It is called Illumination because through it the holy and saving Light is discerned—that is, through it we clearly behold the Deity' (Clement of Alexandria, *Paedag.* bk. i. ch. vi., Migne, vol. viii. p. 281).

'We call it (*i.e.* baptism), the gift and grace, and baptism, and unction and illumination, and garment of immortality, and laver of regeneration, and seal or character, and whatever else is precious or honourable' (Gregory Nazianzen, Orat. 40, *In Baptisma*, Migne, vol. xxxvi. p. 361). See Bingham: *Antiquities of the Christian Church*, bk. xi. ch. i. 4.

6. **Through Jesus Christ our Saviour.**—These words may grammatically be connected with the word *called.* In this case they would mean that the call of God comes to man through Christ, that it is by His mediation that men are enabled to attain to a state of salvation.[1] Cf. 'And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved' (Acts iv. 12). But though the fact thus stated is perfectly true, yet it seems better to connect them with *thank.* All that we offer to God, all service that we can do for Him, must be through the mediation of Christ. Being baptized into His name we are *in Him* (cf. above, p. 32). He is the Mediator who *continually maketh intercession for us* (Heb. vii. 25). He is the *Advocate* who takes up our case, presents to the Father prayers offered in His name (1 John ii. 1; John xiv. 16), and obtains for us mercy and forgiveness.[2]

The meaning of the words *Jesus Christ* will be discussed below. The epithet *Saviour* seems specially introduced here owing to the thought of the *state of salvation* which has just preceded. For its application to Jesus, cf.—

'For there is born to you this day in the city of David, a Saviour, which is Christ the Lord' (Luke ii. 11).

'And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world' (1 John iv. 14).

7. **And I pray unto God . . . life's end.**—As in the earlier part of this answer, we have seen the importance of securing so far as we may, that the thankfulness and resolve to keep the baptismal promises express real truths, and are not mere idle words; so here, with regard to prayer, the teacher must take heed lest the child professes what he does not practise. The daily prayer said from infancy is the strongest link for binding the child to his Father in heaven, and here is the opportunity to see how far it is part of the child's life, and to inculcate the custom. Instruction as to the matter and manner of prayer will come in more naturally under the Lord's Prayer, below, pp. 135-139.

We have in this sentence two important truths:—*a.* As the first call into the state of salvation is the act of God, done without reference to the deserts of man, so continuance in that state can only be secured by God's help continually given; and *b.* this help

[1] This is the construction adopted in the Latin Version of 1560.

[2] Cf. the conclusion of all the prayers which are addressed to the Father, and Jude 25.

is given to man in answer to prayer. We must consider these truths carefully.

a. The word *grace* (χάρις) is one of very wide application in the New Testament. It is used sometimes to describe the action of men with regard to one another—*e.g. Doth he thank* (μὴ χάριν ἔχει) *the servant, etc.* (Luke xvii. 9)—and sometimes the position which one man or class of men has in the eyes of another—*e.g. And having favour* (ἔχοντες χάριν) *with all the people* (Acts ii. 47); *And Jesus advanced in wisdom and stature, and in favour* (χάρις) *with God and man* (Luke ii. 52). In this and other cases it will be seen that the word denotes something given from one to another without there being any binding obligation so to give it. The same idea is prominent also in the common phrase, *Thanks be to God* (χάρις τῷ Θεῷ) (1 Cor. xv. 57; 2 Cor. ii. 14, etc.), and runs through all the applications of the word to the relations of God and man. A few of these are as follows:—

(α) Persons who are specially blest by God are said to *find favour* (εὑρίσκειν χάριν) with God (Luke i. 30; Acts vii. 46).

(β) Christians are spoken of as *being in grace* (χάρις). Cf. 'Through whom also we have had our access by faith into the grace wherein we stand' (Rom. v. 2)—*i.e.* we have been admitted into a state of grace or favour with God, we are no longer *children of wrath*, but are *children of grace.*

'Who, speaking to them, urged them to continue in the grace of God' (Acts xiii. 43).

'Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace' (Gal. v. 4).

(γ) Grace is used of that favour of God shown to men whereby sin and its results are overcome, and they are put in a state of salvation. Cf.—

'For if by the trespass of the one, death reigned through the one: much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one *even* Jesus Christ' (Rom. v. 17).

'But God being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in heavenly *places*, in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith' (Eph. ii. 4-7).

'For the grace of God hath appeared, bringing salvation to all men' (Titus ii. 11).

(δ) Grace is used of that help given to men by God whereby they can *work out their own salvation* (Phil. ii. 13; cf. iv.(13). Cf.—

'For sin shall not have dominion over you: for ye are not under law, but under grace' (Rom. vi. 14).

In this sense *grace* given to different individuals issues in the development within them of special *gifts of grace* (χαρίσματα), adapted to each individual's needs, and to be used in the service of God. Cf.—

'And having gifts (χαρίσματα) differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith, etc.' (Rom. xii. 6).

It is in this last sense of help freely given to man by God that the word is used here.[1]

b. This grace is given to man in answer to prayer.[2] The fact that God gives good things to His children in answer to prayer is insisted on continually in the New Testament. Cf.—

'Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them' (Mark xi. 24).

'If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you' (John xv. 7). Cf. also Matt. vii. 7-12, and for the need of urgency in prayer, Luke xviii. 1-8.

The only limitation put on the answer to prayer is that the prayer should be *in the name of Christ* (John xiv. 13), that it should be in accordance with the will of God.[3] (Cf. Matt. xxvi. 39.) If our prayer is not in accordance with God's will, it will not be for those good things which alone our heavenly Father gives to His children (Matt. vii. 11).

Now, we know that it is God's will that we should continue to the end in the way of salvation. Cf.—

[1] The meaning of the word 'grace' is seen clearly from the following passages:—

'I desire my Lord God . . . to send His grace unto me . . . ; that we may worship Him, serve Him, and obey Him as we ought to do.'—(The Desire.)

'Almighty God, who hast given us grace at this time to make our common supplications unto Thee.'—(Prayer of S. Chrysostom.)

'Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light.'—(Col. 1 S. in Advent.)

[2] Cf. p. 136. [3] Cf. p. 137.

'For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (John iii. 16).

'God our Saviour: who willeth that all men should be saved, and come to the knowledge of the truth' (1 Tim. ii. 3).

Combining these truths, we may boldly pray for the gift of grace, and believe without doubt that our prayer will be fully answered.

The closing words of the sentence give the end to which our prayer and the answer to it is to lead. The words *the same*, of course, refer to the *state of salvation* previously mentioned. The necessity for not being content with a mere beginning of the Christian life, but of persisting in the right path, has been touched on above (p. 40).

PART II.

THE CHRISTIAN'S RULE OF FAITH

Catechist.—Rehearse the Articles of thy Belief.

Answer.—I believe in GOD the FATHER Almighty, Maker of Heaven and earth:

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth at the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question.—What dost thou chiefly learn in these Articles of thy Belief?

Answer.—First, I learn to believe in GOD the FATHER, Who hath made me, and all the world.

Secondly, in GOD the SON, Who hath redeemed me, and all mankind.

Thirdly, in GOD the HOLY GHOST, Who sanctifieth me, and all the elect people of GOD.

CHAPTER I.

THE CREED.

1. The second and following parts of the Catechism explain the meaning of the vows of faith and obedience, and set forth those means of grace, by the constant use of which the child of God may continue in the state of salvation to which it has been called. In this part we deal with the Creed.

2. **Rehearse the Articles of thy Belief.**—The word *rehearse* is used here in its original sense of 'repeat,' 'recite'—cf. Judges v. 11; 1 Sam. xvii. 31—without any reference to a repetition to follow the 'rehearsal.'

The articles of the Christian's belief are contained in the Apostles' Creed.[1] The name is derived from the fact that the Creed contains a brief outline of the Apostles' teaching, and does not imply that it has any claim to be considered as written by them.

It is usually divided as follows:—

(1) I believe in God the Father Almighty, Maker of heaven and earth:

(2) And in Jesus Christ His only Son our Lord,

(3) Who was conceived by the Holy Ghost, born of the Virgin Mary,

(4) Suffered under Pontius Pilate, was crucified, dead, and buried;

(5) He descended into Hell; the third day He rose again from the dead;

(6) He ascended into heaven, And sitteth at the right hand of God the Father Almighty;

[1] On the history of the Creed, see Supplementary Note G.

(7) From thence He shall come to judge the quick and the dead.

(8) I believe in the Holy Ghost;

(9) The holy Catholic Church; the Communion of Saints;

(10) The Forgiveness of sins;

(11) The Resurrection of the body;

(12) And the Life everlasting.

It is to this division of the Creed that the word 'Articles' refers.

In studying the Creed we have first to learn the full meaning of every word and every statement which it contains, and then to show that these agree with the teaching of the Bible.

CHAPTER II.

ARTICLE I.

1. **I believe in God.**—We must notice carefully the following points :—

a. The word 'I' marks the repetition of the Creed as the act of the individual. It is not merely the rule of faith of the society, but is the expression of the personal conviction of every member of the society.

b. *I believe God* would merely mean that I believe that God is, or that God speaks the truth ; *I believe in God* means that I put my whole trust in God, I throw myself upon Him. The former is the belief of the devils. 'Thou believest that God is one ; thou doest well : the devils also believe and shudder' (James ii. 19). The latter is what is meant by our Lord. 'Let not your heart be troubled ; believe in God, believe also in Me' (John xiv. 1, *marg.*). And it is this trust which relieves men from anxious care as to the wants of this life (Matt. vi. 25-34). The repetition of the Creed is thus not an act of mere intellectual assent, but is one of worship.

c. The object of this faith must be :—

i. **A Person.**—Man cannot place his trust in a thing or in an abstraction.

ii. **God.**—No being who falls short of the absolute perfection of the Supreme Being can claim that absolute unquestioning trust which is here implied.

iii. **One.**—There cannot in any sense be two co-ordinate beings, each claiming this trust ; but the one being must be in Himself all-containing and all-embracing. This view of God comes out clearly in the following :—

'Hear, O Israel: the Lord our God is one Lord' (Deut. vi. 4. Cf. Mark xii. 29).

'I am the Lord, and there is none else ; beside me there

is no God: I will gird thee, though thou hast not known Me; that they may know from the rising of the sun, and from the west, that there is none beside Me; I am the LORD, and there is none else' (Isa. xlv. 5, 6).

'For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him' (1 Cor. viii. 5, 6).

2. **The Father Almighty, maker of heaven and earth.** These words state that the person in whom we put our trust may be described as:—

a. **The Father**, *i.e. of our Lord Jesus Christ.*

i. That God is the Father of Jesus is clear from the whole New Testament. Cf.—

'I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in Thy sight' (Matt. xi. 25, 26).

'Father, if Thou be willing, remove this cup from Me: nevertheless not My will but Thine be done' (Luke xxii. 42).

'We give thanks to God the Father of our Lord Jesus Christ' (Col. i. 3).

'Blessed be the God and Father of our Lord Jesus Christ' (1 Pet. i. 3).

'Yea, and our fellowship is with the Father, and with His Son Jesus Christ' (1 John i. 3).

ii. Through Jesus, God is the Father of men.

(*a*) Jesus is the agent of creation, all things are made 'in Him.' He is the power which holds all things together, and the end for which they were made. Cf.—

'All things were made by Him; and without Him was not anything made. That which hath been made was life in Him: and the life was the light of men' (John i. 3, 4, *marg.*).

'Who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers: all things have been created through Him and unto Him: and He is before all things, and in Him all things consist' (Col. i. 15-17).

Thus God is the Father of men because they are related to Him 'in His eternal Son.'

(*β*) He is the source of redemption. It is through Christ's work upon earth that men, united with Him by baptism, are able to claim for themselves the sonship which is theirs in Him. Cf.—

'And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father' (Gal. iv. 6).

b. **Almighty.**—*All-ruler* would express the idea to be conveyed better than *Almighty*.

God, we know, cannot contradict Himself: He cannot act contrary to the moral laws which He has established. Cf.—

'That by two immutable things, in which it is impossible for God to lie' (Heb. vi. 18).

'If we are faithless, He abideth faithful: for He cannot deny Himself' (2 Tim. ii. 13).

Hence the mere vulgar idea that God is able arbitrarily to do all things without restriction, is clearly not tenable. On the other hand, that He is the supreme ruler and guide of all things is a great truth which we would do well to lay to heart. Cf.—

'Holy, Holy, Holy *is* the Lord God, the Almighty,[1] which was, and which is and which is to come' (Apoc. iv. 8).

'Which in its own times He (*i.e.* God) shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords' (1 Tim. vi. 15).

c. **Maker of heaven and earth.**—The last words are equivalent to the 'whole visible universe,' and do not in themselves include 'invisible spiritual beings.' These, however, are part of God's work, and must be included in the idea of creation. Cf.—

'In the beginning God created the heaven and the earth' (Gen. i. 1).

'He hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the Heaven' (Jer. x. 12).

'And sware by Him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the

[1] In this and in other passages of the Apocalypse, where the word occurs, and in 2 Cor. vi. 18, the Greek is the same as the word which stands in all the Greek Creeds, and would be better rendered 'All-ruler.'

things that are therein, and the sea and the things that are therein, that there shall be time no longer' (Apoc. x. 6).

We must not, however, restrict our conception to the idea that God created the world out of nothing, and then left it to pursue its way alone. The true notion of creation involves the idea of God as the ever-present guide, of the ages of the world being developed in orderly sequence by Him, regulated so as to carry out His will. Cf.—

'In Him we live, and move, and have our being' (Acts xvii. 28).

'By faith we understand that the ages have been framed by the word of God, so that what is seen hath not been made out of things which do appear' (Heb. xi. 3, *marg.*)

CHAPTER III.

ARTICLE II.

1. It will be noticed that the Creed is printed in three paragraphs, each occupied with one of the Three Persons of the Trinity, and each beginning with the same confession of personal faith. In the second paragraph the words 'I believe' are indeed omitted, but the connection formed by 'And in,' clearly marks the transition to a new object.

The second article sets forth the description of the Person in whom we put our trust. Articles iii.-vii. describe His historical manifestation on earth.

2. **And in Jesus Christ His only Son our Lord.**—The Person in whom we trust is:

a. **Jesus.**—This, which is the Greek equivalent of the Hebrew Joshua or Jehoshua, *the salvation of Jehovah*, marks our Lord under a twofold aspect.

i. As the name Joshua was given by Moses to the son of Nun, when he was about to enter on the work which resulted in leading the people into the promised land (Num. xiii. 16), so the name Jesus was given to the young child who was sent to save men from the bondage of sin and lead them into the heavenly Canaan. Cf.—

'Thou shalt call His name Jesus: for it is He that shall save His people from their sins' (Matt. i. 21).

'And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord' (Luke ii. 10, 11).

ii. This name was given to our Lord at His circumcision (Luke ii. 21), in the same way that names were given to ordinary Jewish children. It therefore marks strongly our Lord's human nature, and wherever it is used in the New Testament stress is laid on the fact that our Lord was *perfect man*. Cf.—

'The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree' (Acts v. 30).

'And he said, Who art Thou, Lord? And He *said*, I am Jesus whom thou persecutest' (Acts ix. 5).

'And no man can say, Jesus is Lord, but in the Holy Spirit' (1 Cor. xii. 3).

'Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God' (1 John iv. 15).

b. **Christ.**

i. Without entering into any details as to the exact form and intensity of the Messianic hopes entertained by the Jews at the time of our Lord's birth, it is clear that, from the time of the great promise in 2 Samuel vii. 12-16—'When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son : if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure for ever before thee : thy throne shall be established for ever'—the chosen people continually looked for a Messiah, a son of David, who should set up an enduring kingdom. Now the Greek word Christ (Χριστός) is simply a translation of the Hebrew *Messiah*, and therefore this word in the Creed involves the truth that Jesus was the long-looked-for Messiah. For the truth of this, cf.—

'For there is born to you this day in the city of David a Saviour, which is Christ the Lord' (Luke ii. 11).

'I know that Messiah cometh (which is called Christ) : when He is come He will declare unto us all things. Jesus saith unto her, I that speak unto thee am *He*' (John iv. 25, 26).

'But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this [*i.e.* Jesus] is the Christ' (Acts ix. 22).

ii. **Christ** means *anointed*. Hence the statement in the Creed implies that Jesus is the 'anointed' of God.

In the Old Testament anointing is spoken of in connection with three distinct offices :—

(α) In the case of Elisha, anointing was the method adopted for appointment to the prophetic office. Cf.—

'And Jehu, the son of Nimshi, shalt thou anoint to be king

over Israel: and Elisha, the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room' (1 Kings xix. 16).

In other cases the outward anointing with oil was replaced by an anointing with the Spirit. Cf.—

'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek' (Isa. lxi. 1).

(β) Anointing was the regular method of appointing the priests. Cf. the command to Moses regarding Aaron: 'Then shalt thou take the anointing oil, and pour it upon his head and anoint him' (Ex. xxix. 7); and the command concerning the Day of Atonement: 'And the priest who shall be anointed, and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments' (Lev. xvi. 32).

(γ) Still more prominent is the practice of anointing the kings of the chosen people. Cf.—

The anointing of Saul. 'Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not that the Lord hath anointed thee to be prince over His inheritance?' (1 Sam. x. 1.)

The anointing of David. 'Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came mightily upon David from that day forward' (1 Sam. xvi. 13).

At His baptism, which marks the beginning of His ministry, our Lord was visibly anointed with the Holy Spirit (Matt. iii. 16, parallels), and it is easily seen that that anointing was His appointment to these three offices.

(α) The root idea of a prophet is that he is a teacher sent to proclaim God's will to men. Insight into God's methods of working necessarily leads to insight into the future, and hence arises the idea of a prophet as one who foretells things to come. That our Lord was a prophet in the fullest sense is clear. Cf.—

'I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive' (John v. 43). Thus Jesus was a teacher sent from God. It is unnecessary to quote passages to show that He was a preacher of righteousness.

Again, Jesus claimed that the passage of Isaiah quoted above (lxi. 1) was fulfilled in Himself. 'And He began to say unto

them, To-day hath this scripture been fulfilled in your ears' (Luke iv. 21).

Lastly, He frequently foretold coming events:—

'From that time began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up' (Matt. xvi. 21).

'And He said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power' (Mark ix. 1).

(*β.*) The fact that His life on earth was a preparation for the discharge of the great high-priestly function which was consummated in His death is fully worked out in the Epistle to the Hebrews. Cf.—

'And having been made perfect [perhaps more accurately *consecrated*[1]], He became unto all them that obey Him the author of eternal salvation, named of God a high priest after the order of Melchizedec' (v. 9, 10).

'For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens' (vii. 26).

(*γ.*) That Christ came to found a kingdom, that He claimed to be a king, is very patent in the New Testament. Cf.—

'From that time began Jesus to preach and to say, Repent ye; for the kingdom of heaven is at hand' (Matt. iv. 17).

'Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king' (John xviii. 36, 37).

Again it was because they proclaimed Christ as king that the Apostles came into collision with the Roman authorities at Thessalonica. 'And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus' (Acts xvii. 6, 7).

Thus the word Christ involves the idea of Jesus being the

[1] On this see Rendall: *The Epistle to the Hebrews*, Appendix B.

great teacher of righteousness, the great high priest of mankind, the supreme ruler of men. All the offices for mankind which were laid on prophets, priests, and kings, and by them discharged imperfectly, have been laid on Him, and by Him are discharged perfectly.

c. **His only Son.**—We have shown sufficiently before that Jesus is the Son of God.[1] The word *only* marks the uniqueness of His relationship to the Father. All men are sons of God, but that position comes to them because Christ is the only Son: it is *in Him*, not of their own right, that they are sons. This distinction is clearly marked by the fact that while our Lord taught His disciples to say *Our Father* (Matt. vi. 9), He always spoke Himself of *My Father*. Cf. especially—

'Jesus saith to her, Touch me not: for I am not yet ascended unto the Father: but go unto My brethren and say to them, I ascend unto My Father and your Father, and My God and your God' (John xx. 17).

'And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth' (John i. 14).

'And lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased' (Matt. iii. 17).

In these two passages, and elsewhere, the uniqueness of relationship is marked by the words 'only begotten' and 'beloved.'

d. **Our Lord.**—This name as used in the Creed implies:-

i. That Jesus is the supreme master of men: cf.—

'Ye call me Master and Lord: and ye say well, for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet' (John xiii. 13, 14).

'And behold, there came to Him a leper, and worshipped Him, saying, Lord, if Thou wilt thou canst make me clean' (Matt. viii. 2).

ii. That He is to be identified with Jehovah, the God of the old covenant.

Out of mistaken reverence and fear of breaking the Third Commandment, the later Jews refused to utter the sacred name *Jehovah* at all, and the LXX. translation uniformly replaced it by the Greek Κύριος, from which it has come to be represented by *Lord*[2] in our versions. In many passages where the word

[1] Cf. p. 60.

[2] It should be noticed that when 'LORD' occurs in the Old Testament as the representative of 'Jehovah,' it is printed in capital letters.

is used of Christ, it is clear that it must be given this full meaning. Cf.—

'No man can say, Jesus is Lord, but in the Holy Spirit' (1 Cor. xii. 3).

'For there is born to you this day in the city of David a Saviour, which is Christ the Lord (Luke ii. 11).

'For he that was called in the Lord, being a bond-servant, is the Lord's freedman' (1 Cor. vii. 22).

This word brings out clearly what we saw before is implied in the phrase *believe in*; viz. that Jesus, *perfect man*, is also *perfect God*, and the word *our* brings out the general relationship between Him and us. He is not a God far removed from us, but one to whom we can draw near, and with whom we can hold intercourse.

CHAPTER IV.

ARTICLES III.-VII.

1. THE Articles grouped together in this chapter tell us of the revelation and work on earth of Him who was described in Article II.

2. Article III. **Who was conceived by the Holy Ghost, born of the Virgin Mary.**—This Article refers exclusively to our Lord's birth on earth as man. Great care must be taken to prevent it being confused with what is called the eternal generation from the Father. Before time was, the Son and the Father existed. Cf.: 'In the beginning was the Word, and the Word was with God, and the Word was God' (John i. 1). This relationship precedes and transcends the manifestation of the Son upon earth.

The Article clearly contains two statements:—

i. When our Lord came upon earth, He was not begotten after the usual manner of human generation. The function of the human father was discharged by the action of the Holy Ghost. Cf.—

'And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David. . . . And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God' (Luke i. 30-35).

ii. Our Lord was born into the world after the ordinary method of human birth. His body was not a mere appearance, but a true human body, so that in virtue of that birth He was

'perfect man.' Further, to mark the more definitely the historic fact of that birth, the name of his mother—the Virgin Mary—is given. Cf.—

'Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary' (Luke i. 26, 27).

'And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son: and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn' (Luke ii. 4-7). See also the account in S. Matt. i. 18-25.

S. John, too, brings this birth out clearly as a real fact: 'And the Word became flesh and dwelt among us' (i. 14); and S. Paul lays continual stress on the importance of it. Cf.—

'But when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem those which were under the law' (Gal. iv. 4, 5).

3. Article IV. **Suffered under Pontius Pilate: was crucified, dead, and buried.**

As Article III. speaks of the birth, so this Article speaks of the death of Christ. The fact of His birth involves the union of God and man in one person; the fact of His death and resurrection involves His victory over sin, and the redemption in Him of mankind. All that came between—His teaching and His works—are very important as helping us to understand these facts, but they are not of the same importance as the facts themselves. On this account they are passed over in the Creed.

The Article divides naturally into two parts: i. A statement referring to our Lord's death, but not to be confined to that alone—*suffered under Pontius Pilate*; ii. A description of His death itself—*was crucified, dead, and buried.*

i. Pontius Pilate was Governor of the Roman province of Judæa from A.D. 26 to 36. This period covers our Lord's ministry, and it is to mark this fact, to connect clearly and definitely our Lord's life with a particular epoch in the world's history, that the Governor's name is mentioned here.

The word *suffered* applies to the whole of our Lord's life of toil and labour for men. His sufferings began with the Temptation (Matt. iv. 1-11, parallels), and culminated in the Agony (Matt. xxvi. 36-46, parallels), and the crucifixion; but we must not leave out of sight the sufferings from bodily want (Matt. viii. 20), from persecution by the Jews (John v. 16-18; vii. 1), from faithlessness in His disciples (Matt. xvi. 22, 23), etc., which were continually His. It is with a view to this wide idea of His sufferings that we are told in the Epistle to the Hebrews that 'though he was a Son, yet (He) learned obedience by the things which He suffered' (v. 8).

ii. Three words are used with regard to our Lord's death. These must be considered separately:

a. **Crucified.**—This word describes the *method* of our Lord's death. Our Lord was accused of blasphemy (Luke xxii. 71). Under the Jewish law the penalty for this was stoning (Lev. xxiv. 16; cf. Acts vii. 59), but owing to the political circumstances of the time, the Sanhedrin had lost the power of inflicting death (cf. John xviii. 31), and accordingly our Lord was handed over to Pilate, and suffered the Roman punishment of crucifixion. Cf.—

'And the whole company of them rose up, and brought Him before Pilate. And they began to accuse Him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a King' (Luke xxiii. 1, 2, parallels).

'And Pilate spake unto them again, desiring to release Jesus: but they shouted, saying, Crucify Him, crucify Him' (Luke xxiii. 20, 21, parallels).

'And when they came unto the place which is called The Skull, there they crucified Him, and the malefactors, one on the right hand and the other on the left' (Luke xxiii. 33, parallels).

b. **Dead.**—This word is introduced to emphasise the reality of our Lord's death. It shows that it was a true separation of soul and body, and not merely a swoon. Had it been the latter the whole significance of the resurrection would at once vanish away. The fact is well attested in the Gospels. Cf.—

'And when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if

He were already dead. . . . And when he learned it of the centurion, he granted the corpse to Joseph' (Mark xv. 42-45).

'The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that He was dead already, they brake not His legs: howbeit one of the soldiers with a spear pierced His side, and straightway there came out blood and water' (John xix. 32-34).

This phenomenon shows that our Lord's death was caused by the breaking of His heart, and that the spear did not inflict a mere flesh wound, but pierced the pericardium.[1]

c. **Buried.**—The fact that our Lord's body and soul were separated by a real death shows how completely at the Incarnation he became man, and the fact of His burial brings out not only the reality of His death, but that even to the last His body passed through the same stages as ours do. The fact of the burial may be seen from the following:—

'And he bought a linen cloth, and taking Him down, wound Him in the linen cloth, and laid Him in a tomb which had been hewn out of a rock: and he rolled a stone against the door of the tomb' (Mark xv. 46, parallels).

4. Article V. **He descended into Hell: the third day He rose again from the dead.**—This Article clearly divides itself into two distinct parts, which state respectively the fact *a.* of the descent into Hell, *b.* of the Resurrection.

a. **He descended into Hell.**—This clause is first found in the Creed of the Church of Aquileia in North Italy, given by Rufinus about 390 A.D. It is, however, absent from the contemporary Roman Creed, and does not seem to have been permanently fixed in the Creeds of the West till about A.D. 650. It never has had any place in the Creeds of the East.

Hell.—Derived from the Anglo-Saxon *helian* = *to cover, conceal.* The word means *that which is hidden*, and hence comes to be used for *the place of departed spirits, the unseen world*, the equivalent of the Greek ᾅδης and the Hebrew *sheol.* The word is here used in this wide meaning,[2] and must on no account be understood as employed in the modern sense of *the place of torment.* That the unseen world has regions in itself of happiness and

[1] On this subject cf. Dale: *The Atonement*, pp. 462-465, and the authorities there referred to.

[2] The student will easily see that *Hell* is used in the wide sense by comparing the A.V. (in which *Hell* occurs) of the following passages, Deut. xxxii. 22; 2 Sam. xxii. 6; Prov. vii. 27; Matt. xi. 23, xvi. 18; Rev. i. 18, with the R.V.

misery is clear from the parable of Dives and Lazarus (Luke xvi. 22, 23); but *Hell* in the Creed covers all these.

That our Lord's spirit did, on His death, go to the place of departed spirits is clear from the following:—

'And He said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise[1]' (Luke xxiii. 43).

'Therefore my heart is glad and my glory rejoiceth: my flesh also shall dwell in safety: because Thou wilt not leave my soul to Sheol, neither wilt Thou suffer Thine Holy One to see corruption'[2] (Ps. xvi. 9, 10, quoted in Acts ii. 26, 27).

'In which [*i.e.* in spirit] also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water' (1 Pet. iii. 19, 20).

This article is important as bringing out the fact that in very truth Christ was *perfect man, of a reasonable soul and human flesh subsisting* (Athan. Creed, *v.* 32). Not only in His life and death was Christ made like unto us, but after death His spirit went to await the resurrection in the same abode to which we go. Cf. Heb. iv. 15.

b. **The third day he rose again[3] from the dead.**—Three points call for notice in this Article:

i. The resurrection took place on the third day from the crucifixion. If the latter occurred on Friday, the usual Jewish mode of reckoning would place the resurrection on the Sunday following. Cf.—

'Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. . . . And the angel answered and

[1] This word—of Persian or Armenian origin—denotes a *large pleasure garden* or *park*. It is used here for the place of the blessed after death—the equivalent of *Abraham's bosom* (Luke xvi. 22)—and is thus a part of the wide world covered by *Hades*. This latter word is used in a narrower sense in Luke xvi. 23, but the limitation comes from the context.

[2] The argument of S. Peter is worth noticing. Whoever the Psalmist was, as a matter of fact, his flesh had seen corruption, his soul had been left in Hades. His words being God-inspired, must therefore have an application beyond himself: the death and resurrection of Christ showed clearly enough what that application was.

[3] This use of 'again' without any idea of repetition is not uncommon in Elizabethan English. Cf.—

'Must I needs bring thy son again into the land from whence thou camest?' (Gen. xxiv. 5, A.V.).

'Go and show John again those things which ye do hear and see' (Matt. xi. 4, A.V.).

said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay' (Matt. xxviii. 1, 5, 6).

'Yea, and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that He was alive' (Luke xxiv. 21-23).

This mark of time definitely connects the resurrection with the crucifixion as, like it, a real historical fact.

ii. The resurrection was a *real fact*, not a *mere appearance*. As the body and soul of Jesus were really separated at the crucifixion, so they were really united again at the resurrection, to form a complete man. This is very plain from the following:—

(α) On the first Easter-day the tomb was empty. Cf. Matt. xxviii. 5, 6, above, and particularly—

'Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught; and this saying was spread abroad among the Jews, *and continueth* until this day' (Matt. xxviii. 11-15).

(β) When Christ appeared to His disciples He performed definite acts to show the reality of His risen body. Cf.—

'And as they spake these things, He Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And He said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold me having. . . . And while they still disbelieved for joy, and wondered, He said unto them, Have ye anything to eat? And they gave Him a piece of a broiled fish. And He took it, and did eat before them' (Luke xxiv. 36-43).

'And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith He to Thomas, Reach hither thy finger, and see My hands: and reach

hither thy hand, and put it into My side: and be not faithless, but believing' (John xx. 26, 27).

iii. While we thus recognise fully the reality of the resurrection, we must also recognise that it was not the restoration of the Lord to the old earthly existence, but marked his passage into a new and heavenly condition. When Lazarus was called from the grave (John xi. 43, 44) he returned to the old life. He lived as a man among men: he had the same bodily limitations, weaknesses, and wants as other men: after a longer or shorter period the common end—death—awaited him. It was not so with the risen Christ. We hear nothing of his place of abode, or ordinary means of subsistence, during the forty days. He appears suddenly when and where He will without any of the ordinary means of entrance, and He vanishes in the same way in which He came (John xx. 26; Luke xxiv. 31, etc.). He eats, indeed, before the disciples, but it is clearly for their sakes—not because He needs bodily sustenance. He comes close to the disciples, but they do not recognise Him till He chooses to reveal Himself (Luke xxiv. 16, 31; John xx. 14-16); and finally the end was not death, the renewed separation of soul and body, but the Ascension.[1] The body was not left on earth to see corruption, but was taken up as it was into heaven. Before the crucifixion Christ's body was

[1] The narratives of the events after the resurrection given in the Gospels are so fragmentary, and the various accounts, owing to their extreme brevity, so hard to join together, that it is impossible to construct anything approaching a history of the forty days. The following arrangement of the recorded appearances of the risen Lord seems as reasonable as any that can be given :—

1. The day of the resurrection.
   - i. The appearance to the women on the return from the sepulchre—Matt. xxviii. 9, 10.
   - ii. The appearance to Mary Magdalene at the sepulchre—John xx. 11-18; Mark xvi. 9-11.
   - iii. The appearance to S. Peter—Luke xxiv. 34; 1 Cor. xv. 5.
   - iv. The appearance to the two disciples on the way to Emmaus—Luke xxiv. 13-33; Mark xvi. 12, 13.
   - v. The appearance to the assembled Apostles, except Thomas—Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23; 1 Cor. xv. 5—*then of the twelve* (or possibly this may refer to the next appearance).
2. The octave of the resurrection.
   The appearance to the disciples when Thomas was with them—John xx. 24-29.
3. Ascension Day.
   The appearance just before the ascension—Mark xvi. 19; Luke xxiv. 51-53; Acts i. 1-11; 1 Cor. xv. 7.
4. The following cannot be assigned to any definite time during the forty days:
   - i. The appearance to the seven by the Sea of Galilee—John xxi. 1-23.
   - ii. The appearance to the great body of disciples in Galilee—Matt. xxviii. 16, 17; 1 Cor. xv. 6, *above five hundred brethren at once.*
   - iii. The appearance to James the Lord's brother—1 Cor. xv. 7.

a *body of humiliation*, after the resurrection it was a *body of glory* (Phil. iii. 21); before the crucifixion it was a *natural body*, after the resurrection it was a *spiritual body* (1 Cor. xv. 44).

5. Article VI. **He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.**—This Article contains two truths: *a.* the fact of the Ascension; *b.* the fact of the present session of the ascended Lord at the right hand of God.

a. The Ascension is the completion of the Resurrection. The forty days was, so to speak, a transition stage in the path from Hades to Heaven. The truth which it was necessary for the disciples to realise was, that Jesus who had died was yet alive, and was ascending into heaven, that in virtue of that change He could be ever present with them. Cf.—

'Jesus saith to her, Touch Me not: for I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God' (John xx. 17).

'And lo, I am with you alway, even unto the end of the world' (Matt. xxviii. 20).

The sudden, unexpected appearances of the forty days were well calculated to impress the truth on the disciples, to make them realise that, though invisible, yet in truth the Lord was with them still. For while, as we have seen, the risen Lord was different in many ways from the Lord before the crucifixion, the ascension produced no such change. As He lived during the forty days perfect man, body, soul, and spirit, so He ascended into heaven. Cf.—

'And He led them out until *they were* over against Bethany: and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He parted from them, and was carried up into heaven' (Luke xxiv. 50, 51).

'And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight' (Acts i. 9).

The exact place of the ascension was the Mount of Olives (Acts i. 12).

b. The ascension marks a stage in the eternal life of Christ: it was not the end. Cf.—

'Who is he that shall condemn? It is Christ Jesus that

died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us' (Rom. viii. 34).

'If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God' (Col. iii. 1).

'Wherefore also He is able to save to the uttermost them that draw nigh unto God through Him, seeing He ever liveth to make intercession for them' (Heb. vii. 25).

It is clear from these passages that the word 'sitteth' must not be interpreted as implying rest or idleness. Christ is the great high Priest, is ever working for His people (cf. Acts vii. 55). The seat on the right hand is the place of honour. In the Creed, then, we confess our faith that Jesus enjoys the highest place of honour in the presence of the Father. On this position of honour, cf.—

'Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. ii. 9-11).

'Which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come' (Eph. i. 20, 21).

6. Article VII. **From thence he shall come to judge the quick and the dead.**—The last Article sets forth the facts of the ascension and the continuous life of Christ in heaven; this Article sets forth the end that is to come to the present order of things. It contains three points which must be considered separately.

i. **Christ shall come again.**—Of the time and manner of this coming the Creed says nothing. It is expressly taught in the New Testament that the time is not revealed to man, so that man may be kept ready prepared for that which may come at any moment. Cf.—

'Watch therefore: for ye know not on what day your Lord cometh' (Matt. xxiv. 42). Cf. the parables which follow to enforce the same lesson.

Something, however, is told us of the manner. At the incarnation Christ came in *great humility*. His second coming shall be with *glory*. Cf.—

'But when the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory' (Matt. xxv. 31).

'Behold, He cometh with the clouds: and every eye shall see Him, and they which pierced Him: and all the tribes of the earth shall mourn over Him. Even so, Amen' (Apoc. i. 7).

The fact of Christ's coming is clear from these passages. We may add:—

'Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven' (Matt. xxvi. 64).

ii. That the object of this coming will be to *judge* is quite clear. Cf.—

'And before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left' (Matt. xxv. 32, 33).

'For we must all be made manifest before the judgment seat of Christ: that each one may receive the things *done* in the body, according to what he hath done, whether it be good or bad' (2 Cor. v. 10).

The point to be specially noticed is that the future Judge will not be a being far removed from man, but will be Jesus Himself, *perfect man*, and so able to sympathise to the full with our ignorance and weakness. Cf.—

'For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself: and He gave Him authority to execute judgment, because He is the Son of man' (John v. 26, 27).

iii. *Quick* (derived from the Anglo-Saxon *cwic*), had in Middle-English the sense of *alive*, and thus the phrase *the quick and the dead* covers all men—*i.e.* those who shall be still alive at the time of our Lord's coming, and those who die previously. That the judgment will extend to all men is clear from the passages quoted above. Cf. also—

'I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom' (2 Tim. iv. 1).

CHAPTER V.

ARTICLE VIII.

I believe in the Holy Ghost.

1. The word *Ghost* (derived from the Anglo-Saxon *Gást*) simply means *Spirit*, and in the margin of the Revised Version has been uniformly replaced by *Spirit*. As the word occurs in the Creed, we must, of course, take care to avoid all the vulgar ideas which have gathered round the popular notions of ghosts.

The Greek word (πνεῦμα), which is represented in the Creed by *Ghost*, is of very wide application in the New Testament. Here it seems sufficient to notice the following:—

a. Its original meaning is 'wind' or 'blast.' Cf.: 'Who maketh winds (πνεύματα, in LXX.) his messengers' (Ps. civ. 4).

From this it gets the idea of *breath*, and is specially used of the *breath of life*, breathed by God into inanimate matter, by which it lives. Cf.—

'And I beheld, and lo, there were sinews upon them, and flesh came up, and skin covered them above: but there was no breath (πνεῦμα, in LXX.) in them. Then said he unto me, Prophesy unto the wind (πνεῦμα), prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds (πνεύματα), O breath (πνεῦμα), and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath (πνεῦμα) came into them, and they lived, and stood up upon their feet, an exceeding great army' (Ezek. xxxvii. 8-10; cf. Ps. xxxiii. 6; Apoc. xi. 11).

b. Passing from the idea of the breath of life, the word is used of the spiritual element in man, that element which separates him from the animals, and by which he is able to hold communion with God. In this sense the spirit is distinguished both from the element of animal life (ψυχή) and the body (σῶμα). Cf.—

'And the God of peace sanctify you wholly, and may your

spirit (πνεῦμα), and soul (ψυχή), and body (σῶμα) be preserved entire, without blame at the coming of our Lord Jesus Christ' (1 Thess. v. 23).

'The Spirit Himself beareth witness with our spirit, that we are children of God' (Rom. viii. 16).

The student must, however, be warned that the distinction between the two elements *life* or *soul* (ψυχή) and *spirit* (πνεῦμα) is not always clearly attended to in the New Testament, one word being sometimes used to include both; in such cases the meaning must be sought from the context.

c. The word is used of the *Spirit of God*—the Spirit by which God acts on the spirit of man. This use is clear from the passage of Romans quoted above; cf. also—

'And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God' (1 Cor. vi. 11).

Here again it must be noted that in many passages it is not easy to distinguish sharply between the *spirit of man* which communes with *God*, and the *Spirit of God* which influences *man*.

2. In the Creed the word is used in the last sense. The Christian believes in *the Holy Spirit of God*. As we have seen above, this expression of belief involves the two great truths, that—

a. **The Holy Spirit is a Person.**

b. **The Holy Spirit is God.**

a. We may say, and with truth, that both these facts are involved in the command of Christ: 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost' (Matt. xxviii. 19).

Those who are joined together under the same name must be the same in kind. If the Father and the Son are Persons, so the Holy Ghost must be a Person. If the Father is God and the Son is God, so it must be true that the Holy Ghost is God.[1]

The whole teaching of the New Testament, and in particular the discourses of our Lord, involves the Personality of the Spirit. Cf.: 'And I will pray the Father, and He shall give you

[1] A similar argument may be deduced from the Apostolic Benediction: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Cor. xiii. 14.)

another Comforter [1] [*or* Advocate], that He may be with you for ever, *even* the Spirit of truth' (John xiv. 16, 17).

'But the Comforter [*or* Advocate], *even* the Holy Spirit, whom the Father will send in My name, He [2] will teach you all things, and bring to your remembrance all that I said unto you' (John xiv. 26).

'And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee' (Acts x. 19).

'And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them' (Acts xiii. 2).

Similar passages implying personal acts performed by the Spirit might be multiplied almost indefinitely.

b. The Deity of the Holy Ghost is involved, as we have seen, in our Lord's commission to the disciples (Matt. xxviii. 19); it comes out from the comparison of the two Advocates (John xiv. 26; 1 John ii. 1), and it is clearly involved in the following:—

'But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God' (Acts v. 3, 4).

'Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?' (1 Cor. vi. 19). With this cf.: 'And what agreement hath a temple of God with idols? for we are a temple of the living God' (2 Cor. vi. 16).

3. The Spirit of God is essentially Holy.

i. It is unnecessary to quote examples of the phrase *the Holy Ghost* in the New Testament, but it is worth noticing that the emphatic form τὸ πνεῦμα τὸ ἅγιον, *the Spirit the Holy One*, or the Spirit which is specially characterised by holiness, is also found. Cf.: 'And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit (τὸ πνεῦμα τὸ ἅγιον) it shall not be forgiven him,

[1] With this cf. 'And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous' (1 John ii. 1). Thus Jesus Christ and the Spirit are both spoken of as *Advocates*. If the one is a Person, so must the other be.

[2] 'The emphatic masculine pronoun brings out the personality of the Advocate, while at the same time it gathers up in the Personality the various attributes which have been before indicated' (Westcott *in loc.*).

neither in this world nor in that which is to come' (Matt. xii. 32).

ii. Holiness is, of course, an essential attribute of God. It is applied especially to the Spirit, not only to mark His own nature, but the fact that it is He who, dwelling in the hearts of men, produces holiness.

a. The new birth, by which men are *made disciples* and become members of Christ's body, is a birth of the Spirit. Cf.—

'Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God' (John iii. 5).

'But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God' (1 Cor. vi. 11).

'For in one Spirit were we all baptized into one body' (1 Cor. xii. 13).

Those who are thus baptized are throughout the New Testament spoken of as ἅγιοι, *saints*. Cf. 1 Cor. i. 1, 2; xiv. 33; xvi. 1, etc.

b. The action of the Spirit is not limited to the initiating of the Christian life; it is a continuous process going on day by day. Cf.—

'But when the kindness of God our Saviour, and His love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost' (Tit. iii. 4, 5).

In this passage the definite act of baptism, and the succeeding and continuous *renewing* of the life by the Spirit, are clearly distinguished. The continuous action of the Spirit is also plain from the fact that our bodies are His temple. For this see above.

c. This continual indwelling of the Spirit does not remain hidden, but produces the visible fruits of holy works. Cf.—

'But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law'[1] (Gal. v. 22, 23).

4. The relationship of the first two Persons of the Trinity is described by the names *Father* and *Son*. It is not necessary here

[1] The truth insisted on in this paragraph is very forcibly brought out in H. Auber's hymn, 'Our blest Redeemer, ere he breathed.'—*Hymns Ancient and Modern*, 207.

to discuss the question of the procession of the Spirit, but it may be well to point out the idea which is clearly indicated, that the Spirit is, so to speak, the unifying element, that which completes the Trinity and makes it essentially One.

It flows from this fundamental truth that the Spirit is the bond of union amongst men. We have seen above that we are all baptized by the Spirit into one body. With this cf. S. Paul's exhortation 'to keep the unity of the Spirit in the bond of peace' (Eph. iv. 3),—*i.e.* the unity wrought by the Spirit.

CHAPTER VI.

ARTICLES IX.-XII.

1. As Articles III.-VII. give the facts of Christ's revelation on earth, so these Articles give the organism through which the Spirit works, and the issues of that working to men. It is on account of this close connection, because the truths involved in these Articles flow of necessity from the fact that the Spirit is given to men, that we are able to include them under the phrase, 'I believe in.'

2. Article IX. *A.* **The Holy Catholic Church**;
B. **The Communion of Saints.**

A. To understand this Article properly, each word must be carefully explained by itself, and the meaning which it bears in the Creed drawn out.

i. **Church.**—The word itself is derived from a Greek adjective (*κυριακόν*), which is found as early as the third century applied to the Lord's house—the material building. During the early invasions of the Empire by the Goths the word was naturalised in this sense among the uncivilised inhabitants of Europe, and that before they became Christians. When the heathen invaders became themselves Christians, the word was transferred by an easy transition from the material building to the spiritual temple formed of Christians (cf. 1 Peter ii. 4, 5), and at the present time the word, in various shapes, is used in all the languages of Europe, except the Romance and the Celtic, to denote both the material building, the house of God, and the society which Christ came upon earth to found. It is in the latter sense that the word is used in the Creed; and the first truth involved in this Article is that such a society actually was founded by Christ and exists on the earth to-day. That this is so is obviously the teaching of the New Testament.

a. (α) At the very commencement of His ministry our Lord proclaimed the coming on earth of the 'kingdom of heaven.'

Cf.: 'From that time began Jesus to preach, and to say, Repent ye, for the kingdom of heaven is at hand' (Matt. iv. 17).

(β) This kingdom is composed of men professing to follow Christ—both good and bad. Cf.: 'The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father' (Matt. xiii. 41, 42, and cf. the whole chapter).

(γ) Men are to be admitted to the kingdom by baptism. Cf.: 'Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God' (John iii. 5).

(δ) The commission given to the disciples was to make men disciples by baptism, and so extend this kingdom. Cf.: 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo, I am with you alway, even unto the end of the world' (Matt. xxviii. 19, 20).

b. That the disciples carried out this commission is plain from the record in the Acts. They began at once to form a society of disciples, and to admit men to it by baptism. Cf.: 'They then that received his word were baptized; and there were added *unto them* in that day about three thousand souls' (Acts ii. 41).

'But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women' (Acts viii. 12).

c. Those who were thus admitted to the kingdom of God by baptism, very early came to be called the ἐκκλησία,[1] a Greek word which describes a society 'called out' for some special purpose—in this case those 'called out' of the world for the special

[1] This word is used frequently in the LXX. to denote the people as assembled together before God to hear His word (Deut. iv. 10, etc.), or to worship Him (Ps. xxii. 22, 25, etc.) In this sense it occurs occasionally in the New Testament (1 Cor. xiv. 19, 34, 35, etc.), but most commonly it is used of a larger or smaller body of professing Christians:—

(*a.*) It is used of the small body assembling for worship in a private house. (Col. iv. 15.)

(*b.*) Of the Christians in a city or village (1 Cor. i. 2; Phil. iv. 15). In this sense the word is used in the plural (Acts xv. 41; 1 Cor. vii. 17).

(*c.*) Of the Christians throughout the world, looked upon as forming one body. (See the passages quoted above.)

The word is *never* used of an invisible body—*i.e.* a body whose members cannot be discriminated from those who do not belong to it, nor do we ever hear of more than one Church in one place.

service of God. It is this word which is uniformly translated 'Church' in the New Testament. Cf.—

'Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him' (Acts xii. 5).

'Take heed unto yourselves and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God which He purchased with His own blood' (Acts xx. 28).

'For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God' (1 Cor. xv. 9).

'Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, etc.' (1 Cor. xii. 27, 28).

'And He is the head of the body, the church' (Col. i. 18).

ii. Not only does the Creed thus affirm the existence of this society, but it gives as well certain characteristics of the Church. These characteristics are that the Church is—*a.* **Catholic,** *b.* **Holy.**

a. **Catholic.**—This word is taken directly from the Greek καθολικός, a word in common use to describe that which is *general, universal,* as opposed to what is *partial.* In its earliest application to the Church the word still has this meaning. Thus Ignatius (*c.* 110 A.D.), speaking of the Church throughout the world in contrast with the Church of a particular place such as Smyrna, calls the former the *Catholic Church.* Soon, however, as sects rose round the Church and disseminated error, the phrase was employed to distinguish the true Church, which *taught the whole truth,* from the sects which corrupted it.

The word is found in all the Eastern Creeds from the middle of the fourth century, and a hundred years later it was established in the Apostles' Creed. By the earlier of these dates it had acquired a technical meaning, and was used to describe the one great body throughout the world which maintained the true faith without distortion or corruption, and retained its organic union, through the regularly ordained threefold ministry, with the Apostles. Looking to the teaching of Scripture we see that the following characteristics of the Church are brought out prominently, and they should be kept clearly in mind when the Church is spoken of as *Catholic.*

(α) It is the commission of the Church to include all nations. Cf.—

'Go ye into all the world, and preach the gospel to the whole creation' (Mark xvi. 15).

'Go ye therefore, and make disciples of all the nations' (Matt. xxviii. 19).

'And ye shall be my witnesses both in Jerusalem, and in all Judæa, and Samaria, and unto the uttermost parts of the earth' (Acts i. 8).

(β) The Church acknowledges no distinctions of race or social position. Cf.—

'There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one *man* in Christ Jesus' (Gal. iii. 28).

'And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him' (Acts x. 34, 35).

(γ) It is the commission of the Church to teach the whole of revealed truth, not exaggerating one part to the distortion or neglect of another, and to impress on man the observance of *all* the precepts of Christ.[1] Cf.—

'Teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world' (Matt. xxviii. 20).

'Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth' (John xvi. 13).

b. This Catholic Church is further stated to be **Holy**.

The commonest observation will show that this word cannot be used to express that all the members of the Church are actually holy. Many of them are not so, and the parables of the Wheat and Tares, and of the Drag-net (Matt. xiii. 24-30; 47-50), show clearly that Christ intended that the Church on earth should contain both good and bad.

The word is applied to the Church for the following reasons:

(α) Because Christ, the head of the Church, is Holy. Cf. 1 Cor. xii. 27, 28; Col. i. 18, quoted above.

(β) Because the Church is the organ through which the Holy Ghost works. It is by the action of the Holy Ghost that men are admitted to the Church. Cf.—

'But if [as is true] the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus

[1] With this, cf. the statement in the 19th Article of Religion:—'The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.'

from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you' (Rom. viii. 11).

'For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit' (1 Cor. xii. 13).

Those who are thus admitted to the Church are 'temples of the Holy Ghost' (1 Cor. vi. 19).

(γ) Those who are admitted to the Church by baptism are *called to holiness*. Cf.—

'Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life' (Rom. vi. 3, 4).

'If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth' (Col. iii. 1, 2).

(δ) When Christ comes again to judgment, and gathers the tares from amongst the wheat (Matt. xiii. 30), the Church will be made *actually holy* in all her members. Cf.—

'Husbands, love your wives, even as Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious *church*, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish' (Eph. v. 25-27).

B. The word *saints* is used in the New Testament as an epithet of all professing Christians. In later usage, however, its application has become continually narrowed, till at the present time it is limited to comparatively few, and those the great teachers of the Church who lived in the distant past.

The clause we are considering first gained its place in the Creed about 550 A.D., and the word has a range intermediate between the above two extremes, and denotes all those who not only profess to be Christians, but strive to live really Christian lives.

The word *Communion* represents the Greek κοινωνία, and the meaning of the clause would be clearer if it were replaced by *fellowship*. All Christians are, as we have seen, *in Christ*. Those who strive to live after this Christian calling day by day

realise more and more clearly their union with Him, and through Him with one another. Cf.—

'That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father and with His Son Jesus Christ' (1 John i. 3).

'But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin' (1 John i. 7).

Now to those who thus realise their relationship to Christ, death is not the end, but only a stage in life. The disciples of Christ who have passed to the unseen are still *in Christ*—are still members of *His body the Church* as much as those who are now on earth, and the bond of union, the fellowship, the communion, which binds together true Christians on earth, is not severed by passing the narrow stream of death. Thus the clause of the Creed expresses our belief in a common bond uniting all true Christians, the quick and the dead alike, to one another through their common union with the Lord.

3. Article X. The forgiveness of sins.

i. We must distinguish carefully between *sin* as an inward characteristic, and *sins*, those outward acts of wrong-doing which are the evidence of the existence of the hidden principle. It is this inward characteristic—a characteristic inherited along with the rest of our human nature from Adam—that is intended when we talk of *original sin*. As opportunity offers this sinful principle in every man produces sinful acts, and the end, in the course of nature, is death. Cf.—

'For sin, finding occasion, through the commandment beguiled me, and through it slew me' (Rom. vii. 11).

'But sin, that it might be shown to be sin, by working death to me through that which is good' (Rom. vii. 13).

'For that which I do I know not: for not what I would, that do I practise; but what I hate that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good *is* not. For the good which I would I do not; but the evil which I would not, that I practise. But if what I would not that I do,

it is no more I that do it, but sin which dwelleth in me' (Rom. vii. 15-20).

'For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of these things is death' (Rom. vi. 20, 21).

These passages bring out very clearly the relation of *sins* to *sin*, and the end of *sin*, viz. *death*.

ii. Looking back to the narrative of the fall (Gen. iii. 1-11), we can see that the root of Adam's sin lay in the effort to place himself in a position not assigned him by God, to seek his own ends rather than to fulfil the will of his Maker. This abuse of free-will leads of necessity, as in the case of Adam, to alienation and separation from God. That separation is what we mean when we speak of death as the end of sin. This separation, this death, may to some extent be realised in this life; but it will only be apprehended in its fulness when the last fiat goes forth, and the 'unprofitable servant shall be cast into the outer darkness: where shall be the weeping and gnashing of teeth' (Matt. xxv. 30).

iii. But in this Article we express our belief not in this natural law, the inevitable punishment of sins, but in the opposite of it, the forgiveness of sins. We must not interpret this as meaning that God ever treats sinful beings as if they were not sinful. To do so would be to lie, and God, we know, cannot lie. It means that God takes away our sins themselves, that He has provided a way by which man can return from the path of selfishness to that of self-sacrifice, and becoming able, day by day, more and more truly to do God's will, can be restored to that true relationship to Him which was disturbed by the fall.

As the scapegoat carried away into the wilderness the sins of the people which were confessed over it (Lev. xvi. 21, 22), so Christ when He came into the world was 'the Lamb of God which taketh away [*or perhaps better as marg.*, beareth] the sin of the world' (John i. 29).

Again, Christ by living a life of perfect self-denial, by complete fulfilment of the will of God even unto death, was enabled to communicate new life to all who are *in Him*. By that new life man is enabled himself to overcome the sin that is in him, to draw near to God. So drawing near, his sins are forgiven.

Thus we see how it is that baptism, inasmuch as those who are baptized are *in Christ*, leads men into a state where forgive-

ness is the law, and therefore those who are in the Church have daily forgiveness as far as they endeavour to realise their new life, to live the life of righteousness which their position puts in their power, to flee from all evil. The fact that forgiveness is offered to all who are disciples of Christ will be clear from the following:—

'But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My law in their inward parts, and in their hearts will I write it: and I will be their God, and they shall be My people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more' (Jer. xxxi. 33, 34; cf. Heb. x. 16, 17).

'Thus it is written, that the Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem' (Luke xxiv. 46, 47).

'But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness' (1 John i. 7-9).

Compare the form of Absolution in the Morning Prayer, the Communion Service, and the Visitation of the Sick.

4. Article XI. **The resurrection of the body.**

i. **The body.**[1]—As the spirit is that element of man's complex being by which he holds communion with God, so the body is that part which brings him in contact with the material world in which he lives. The body must not, however, be identified with the particular particles of matter which compose it at any given time. We know as a fact that the matter in a man's body is changing every day, and it is well established that in the course of about seven years every particle in the body is changed. But in spite of this the body of man retains its identity, and very largely its appearance throughout life. There must then be something—call it power, or law, or what you will—which belongs

[1] It may be necessary to warn the teacher against the mistake sometimes made of interpreting this as the body of Christ, and not the body of each individual Christian.

to each man, which preserves the identity of the body in spite of all this change. It is this which is the essential part of man's body, and it is the reunion of this to the spirit which we affirm when we speak of the resurrection of the body. Thus that which will be raised will be the whole man as we know him, he will have a body fashioned by the same law which fashions the material body, and therefore identical with it, but suitable to its surroundings, and no longer subject to the limitations of the present life.

ii. That there will be a resurrection of the dead is very plainly taught in the New Testament.

'For in the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living' (Matt. xxii. 30-32).

'For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first' (1 Thess. iv. 15, 16).

'And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of the Lord Jesus Christ' (1 Thess. v. 23).

This last passage clearly brings out that the resurrection is not merely the *survival of the spirit*, but is the *reunion of this with the body*, and the same thing is very plain from the teaching of 1 Corinthians xv. The Corinthians were troubled as to how the resurrection could take place. Their difficulties as to the manner led them to doubt the fact. In the 15th chapter S. Paul insists on the fact, and points out analogies calculated to show how the fact may be accepted though the manner cannot be understood.

iii. We have noticed above the great change which was brought about in the life of Christ by the resurrection. Our resurrection will be similar. S. Paul's image of the seed and the full ear of corn brings out prominently the fact that, while our bodies are really raised, yet a like change comes over them.

Cf. 'Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest

not that body which shall be, but a bare grain, it may chance of wheat or of some other kind : but God giveth it a body even as it pleased Him, and to each seed a body of its own ' (1 Cor. xv. 36-38).

From this we learn :—(*a*) Everything which affects the body on earth for good or evil will have its fruit for good or evil in the body of the resurrection ; (*b*) while the body of the resurrection springs out of the material body, it is nobler, grander, better, and possesses many properties and powers peculiar to itself.

The relationship of our natural body and our resurrection body is also brought out in the following :—

' So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body* ' (1 Cor. xv. 42-44).

' Who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of His glory, according to the working whereby He is able to subdue all things unto Himself ' (Phil. iii. 21).

5. Article XII. **And the life everlasting.**

In the last article we have expressed our belief that physical death is not the end of man, but that it will be followed by the resurrection. This Article carries us one step further, to the thought that the life, which is not ended at death, has in fact no end at all. It is very easy to see that theNew Testament teaches that those who follow Christ have as their lot this *everlasting* or *eternal life.* Cf.—

' And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake shall receive a hundredfold, and shall inherit eternal life ' (Matt. xix. 29, parallels).

' And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth may in Him have eternal life ' (John iii. 14, 15).

' He that loveth his life loseth it : and he that loseth his life in this world shall keep it unto life eternal ' (John xii. 25).

' For the wages of sin is death : but the free gift of God is eternal life in Christ Jesus our Lord ' (Rom. vi. 23).

The conditions of this eternal life are clearly beyond our comprehension. It must, however, be independent of all restrictions of time and space. Its essence consists in the *knowledge of God.* Cf.—

'And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, *even* Jesus Christ' (John xvii. 3).[1]

So far, then, as man in this world has a true knowledge of God, so far he has eternal life. As the vision of God grows clearer and clearer, and exerts its transforming power on the character,[2] the eternal life becomes fuller and more completely realised.

[1] Cf. with this the words of the Second Collect at Morning Prayer : 'In knowledge of whom standeth [*i.e.* consisteth] our eternal life.'

[2] Cf. 'Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him ; for we shall see Him even as He is' (1 John iii. 2).

CHAPTER VII.

THE SUMMARY OF THE CREED.

1. We have seen that the Creed falls into three paragraphs, dealing with the Three Persons of the Trinity. There are two points of view from which we can think of the Trinity.

i. We may think of the Trinity as the one self-existent Being, and we may draw out, so far as they are revealed to us, the character and mutual relations of the Three Persons, without any reference to their connection with the world or with man.

ii. We may regard the Trinity in relation to man. We may distinguish the Persons not so much as they are in themselves, as by the varied connection they have with man in the work of creation and redemption.

The second of these is clearly much the more important from the point of view of elementary instruction. Our object is to make each child realise its personal relationship to God, and the obligations which flow from that relationship. Accordingly, in the summary the connection of the Trinity with the individual and the world is forcibly brought out, and we are told that these things are what we *chiefly learn* in the Creed.

2. It is important to observe carefully how not only is the child brought into direct personal contact with the Triune God, but in each clause is regarded as part of a whole, that whole being in each case the sphere of the special action of one of the Persons.

3. After what has been said in the preceding chapters on the Creed, it is not necessary to do more than make one or two remarks on the special phrases introduced in the Summary.

i. Redeemed me and all mankind.

a. The original meaning of the word *redeem* (Latin, *redimo*) is 'to buy back,' especially in the sense of ransoming prisoners. When we turn from earthly affairs to the work of Christ, we cannot expect our human language to be applicable in all its associations: it is sufficient if it suggests truly the main point, and we must

not allow ourselves to be led away by side issues or false analogies. In this particular case, when we speak of Christ's redeeming men, we must not wander aside into the discussions that have been raised as to the person to whom the ransom was paid. The root idea is that Christ's death delivered man from the bondage of Satan, whose slave, apart from that death, he was.[1] Cf.—

'And ye are not your own; for ye are bought with a price: glorify God therefore in your body' (1 Cor. vi. 19, 20).

'Who [*i.e.* Jesus Christ] gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works' (Titus ii. 14).

'Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers: but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ' (1 Peter i. 18, 19).

'And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood *men* of every tribe, and tongue, and people, and nation' (Apoc. v. 9).

b. The redemption wrought by Christ is not restricted to a few, but extends to all mankind. Cf.—

'Behold the Lamb of God, which taketh away the sin of the world' (John i. 29).

'And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world' (1 John iv. 14).

In these passages *the world* is clearly at least as wide-reaching as *all mankind*. How far Christ's redeeming work extends to all creation is a question we need not discuss. It is enough for every child to know that it extends in its completeness to him.

ii. Sanctifieth me and all the elect people of God.

a. The first thing to note in this clause is the change of tense. The work of creation was complete when God rested on the seventh day; the work of redemption was complete when

[1] With this idea cf. the following passages referring to the deliverance of the people from the bondage in Egypt:—

'Thou in Thy mercy hast led the people which Thou hast redeemed: Thou hast guided them in Thy strength to Thy holy habitation' (Ex. xv. 13).

'But because the Lord loveth you, and because He would keep the oath which He sware unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt' (Deut. vii. 8).

Christ died upon the cross; the work of sanctification continues day by day.

b. We have seen above that the Catholic Church is the sphere of the Spirit's working. Here the Church is described as *all the elect people of God.* That all the baptized, including of course the individual child, may fairly be described as 'the elect people of God'—*i.e.* those chosen by God to a position of spiritual privilege—is very evident from what we have said above in discussing baptism. Cf. also the following passages:—

'Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory' (2 Tim. ii. 10).

'But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light' (1 Pet. ii. 9).

c. The work of sanctification carried on by the Spirit consists in uniting the Christian to Christ, and in making that union a living reality.[1]

At the Incarnation manhood and Godhead were for ever united in one. This union is brought home to each individual by the work of the Spirit acting through the Sacraments. The new birth in Baptism is the starting point of this realised union: the communication of the glorified body of the ascended Saviour in the Eucharist is its continual ratification. Both these things are the work of the Spirit.

Again, it is the Spirit's work to lead men *into all the truth* (John xvi. 13); but this is done not by revealing new facts, but by recalling to men's minds and setting forth in their true light the teaching and the acts of Christ. Cf.—

'But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you' (John xiv. 26).

'He shall glorify me: for He shall take of mine, and shall declare it unto you' (John xvi. 14).

[1] On this subject see Gore: *The Incarnation of the Son of God*, pp. 218, 272.

PART III.

THE CHRISTIAN'S RULE OF LIFE

Question.—You said, that your Godfathers and Godmothers did promise for you, that you should keep GOD's Commandments. Tell me how many there be?

Answer.—Ten.

Question.—Which be they?

Answer.—The same which GOD spake in the twentieth chapter of Exodus, saying, I am the LORD thy GOD, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep my commandments.

III. Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.—What dost thou chiefly learn by these Commandments?

Answer.—I learn two things: my duty towards GOD, and my duty towards my Neighbour.

Question.—What is thy duty towards GOD?

Answer.—My duty towards GOD, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

Question.—What is thy duty towards thy Neighbour?

Answer.—My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please GOD to call me.

CHAPTER I.

INTRODUCTORY.

1. As the second part of the Catechism is occupied with an explanation of the vow of Faith, so the third is with the vow of Obedience. The connecting sentence is in this case supplied, owing to the Creed having intervened since the vows were considered. This seems to point, in all teaching, to the need of judicious repetition.

Tell me how many there be?—'Be' seems to be used here as the third person, present indicative, of the verb *to be*. The form in A.S. is *beón*, in O.E. *ben*. This use is not uncommon. Cf. Latimer's *Sermons*, p. 23 :—

'Which works *be* of themselves marvellous good, and convenient to be done.'

Shakespeare, *Richard Third*, iv. 4. 95, 96 :

> 'Where *be* the bending peers that flattered thee?
> Where *be* the thronging troops that followed thee?'

and the phrases below—'Which *be* they?'—'All things that *be* needful for our souls and bodies.'

2. The circumstances of the giving of the Ten Commandments deserve careful attention, as they show the unique position which they occupied in the Law of Moses, and also seem to indicate the place which moral teaching ought to occupy in education.

i. After being delivered from the power of Egypt at the Red Sea, the people were soon encamped in the plain before Sinai. On the day appointed by God, the mountain was enveloped in all the terrors of thunderstorm. It was covered with a thick cloud, and out of the cloud came a voice *like a trumpet*. The people were kept from the mount by bounds marked out round it; Moses and Aaron alone were allowed to go up to the mount. (Ex. xix. 10-25.)

When all was ready, the voice of God spake out of the cloud, and delivered the Decalogue, or ten Words, in the hearing of the people. How the voice came we do not know. It was the tradition of a later age that the Law was given through the ministry of angels (cf. Gal. iii. 19; Heb. ii. 2; Acts vii. 53).

The terror was so great that after the finishing of the Decalogue, the people besought that Moses alone should henceforth hear the voice of God, and that he should then repeat what was said to the people, and this was the method pursued in giving the remainder of the Law. Thus by its mode of promulgation the Decalogue was distinctly marked off, and put in a place of prominence. But not only so: at the end of the first forty days, which Moses spent on the mount, God gave him two slabs of stone on which the ten Words were written; and when Moses had returned, after the making of the golden calf, and the breaking of the first tables, God wrote the same words on two other slabs which Moses had hewn for the purpose (Ex. xxiv. 12-18; xxxi. 18; xxxii. 1, 19; xxxiv. 1, 28). These two last tables were placed in the Ark of Covenant (Deut. x. 5). They were still there when the contents of the Ark were examined at the dedication of Solomon's temple (1 Kings viii. 9), and were lost, along with the Ark itself, when Jerusalem was taken by Nebuchadnezzar (2 Kings xxv. 8-22).

ii. When the Israelites were led through the Red Sea, they were thereby marked out as God's peculiar people (Deut. iv. 20; vii. 6-8): they were delivered from the slavery which they had suffered, and they were started on the way to the promised land. It was at the commencement of that journey—a journey whose end to any particular individual was very uncertain (Num. xiv. 20-25)—that the Law was given. So it is with the Christian. It is, after he has been by baptism delivered from the bondage of Satan, and when he is starting on the journey of life, the end of which, to the faithful servant of Christ, is the attainment of the spiritual Canaan, that he is taught the Moral Law, that it may be to him a guide on his way. This order—first baptism, then teaching—agrees with that commanded by Christ (Matt. xxviii. 19, 20).

3. The Commandments as given in the Prayer-book are not found in any translation of the Bible. They appeared in a short form in the *Institution of a Christian Man*, issued in 1537, and again with slight modifications in the *Necessary Doctrine and Erudition of any Christian Man*, issued in 1543. In the Prayer-book of 1549 they appeared still in the short form, with some slight verbal alterations. In 1552 the introductory sentence and the sanctions, as given in Exodus, were added. From that time they have remained unaltered. The few verbal variations that exist between this version and the Authorised

Version will be noted below. It will be seen that none of them are at all material.

More important are the variations between Ex. xx. 1-17, and the recapitulation in Deut. v. 6-21. It will be observed that the Laws themselves in the two passages are almost identical, while the sanctions added to some of them (*e.g.* Ex. xx. 11 ; cf. Deut. v. 15) are different, those in Deuteronomy being the more numerous. This suggests that the Commandments alone were written on the Tables, and that the sanctions are additions inserted when they took their place in the written book. As the account in Deuteronomy is a report of an address of Moses to the people, it is only natural that we should find there the larger number of these additions.

4. How many of the Commandments were actually written on each of the two tables, it is of course impossible to say. The division made in the Catechism between the first four as teaching our duty to God, and the next six as teaching our duty to our Neighbour, certainly seems the most natural, and is the one which has very generally prevailed.

The fact that the two great elements in the Moral Law are love to God and love to man seems to be recognised in the Old Testament. Cf.—

'Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might' (Deut. vi. 4, 5).

'Thou shalt not hate thy brother in thine heart: thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people: but thou shalt love thy neighbour as thyself. I am the Lord' (Lev. xix. 17, 18).

It is true that the two elements are not brought together here, as exhausting the Law, but they show that the two were recog nised. Our Lord, however, does sum up the Law in these two elements. Cf.—

'And one of them, a lawyer, asked him a question, tempting Him, Master, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets' (Matt. xxii. 35-40 ; cf. Luke x. 27, 28).

It is interesting to compare with this S. Paul's teaching. 'For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself' (Gal. v. 14).

5. It will be noticed that while the things which we *chiefly learn* in the Creed are summed up in a formula shorter and simpler than the Creed itself, those which we *chiefly learn* in the Decalogue form a moral code much wider and more far-reaching than the Decalogue seems to be. This is just what we should expect. Christ, we know, came *to fulfil the law* (Matt. v. 17). So far as the Moral Law is concerned, this can only mean that by His life and teaching He set forth the complete meaning of that which was but imperfectly understood before, and showed the infinitely high standard which every one who would keep the law must aim at. Our Lord's teaching on some of the precepts of the old law which follows (Matt. v. 21-32) is clearly intended to illustrate this *fulfilling of the law*. How closely this teaching has been followed in the Catechism will be seen below. Here it is sufficient to notice that we find in it the one great principle which distinguishes the Decalogue from the two Duties.

While the Commandments are essentially negative; while, with the exception of the Fifth, they are prohibitive, and are to be obeyed by abstaining from certain wrong acts or thoughts, the two Duties are essentially positive: they enjoin not merely the abstinence from wrong, but the active pursuit of holiness. According to them it is not enough to be able to say that *I have done no wrong*; it is necessary to be able to add, *I have done some good*.

That the need of this active righteousness is recognised in the Old Testament, and is insisted on by Christ, is clear from the passages quoted above, § 4, and it seems to be this that our Lord meant, when He said to the disciples, 'Except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven' (Matt. v. 20).

The Pharisaic code was essentially prohibitive; it was made up of endless precepts (handle not, nor taste, nor touch: Col. ii. 21), prohibiting all sorts of acts, and by the number of these prohibitions preventing real exertion for good, because the effort to do what was right might involve the transgression of some of these prohibitions. The Christian must not be so. He must avoid evil, indeed, but that must be only the first step to the life of active righteousness.

CHAPTER II.

OUR DUTY TO GOD.

1. THE verse (Num. xx. 2) prefixed to the Decalogue brings out forcibly the claim which the author of the law had on the allegiance of the people. The Commandments are not merely the fiat of a great power who is far removed from the people, but are the expression of the will of One very closely related to them. Their author is :—

a. **The Lord.**—This phrase is, as we have seen above, the representation of the sacred name Jehovah, and therefore denotes God as the God of the Covenant. Cf.—

'And I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, but by my name Jehovah (LXX. Κύριος = *Lord*) I was not known to them' (Ex. vi. 3).

b. **Thy God.**—By the deliverance at the Red Sea the Israelites were marked out as God's peculiar people. God made a covenant with them. They were raised to a position of spiritual privilege which was not vouchsafed to other peoples. God was not merely the God of the whole earth, He was essentially *their* God.

c. The claim of God on the obedience of the people did not rest on any abstract foundation, but was based on that great act of deliverance which He had so recently wrought for them.

2. The First Commandment.

Thou shalt have none other gods but Me = My duty to God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength.

But Me.—*Before Me*, Authorised Version and Revised Version ; *Beside Me*, Revised Version, *marg.*

It is impossible to divide the two Duties into ten definite portions, and say that each portion is meant as the explanation of one and one only, of the Commandments. Still we can do so approximately, and along with each Commandment we will consider those words which seem to be intended to bring out its meaning. It may be well, too, to remind the teacher of the vital importance of insisting that every child, when asked to quote the part corresponding to each Commandment, should quote the words at the beginning which are required to make a complete sentence.

i. God is the supreme ruler of men. The complete carrying out of His will is the end for which man is created. Hence this Commandment prohibits any object, except God, being the first aim of man's life. It is thus infinitely far-reaching. The pursuit of wealth; the seeking of much less than this—a comfortable competence; the effort, essentially good in itself, to maintain wife and family in ease and comfort; the life of ambition; the desire to gain a place of power and influence, even in the belief that these will be the means of doing good to our fellow-men; the acquisition of learning, so dear to the heart of every scholar —all these *may* be breaches of this command. Whether they *are* so in any particular case can be tested by honestly inquiring whether, for the sake of the object in view, we are prepared to deviate one iota from the revealed will of God. If we are, then God is not first; we have set up another god, if not above Him, at least beside Him.

Cf. with this our Lord's teaching—

'For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes *shall be* they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me' (Matt. x. 35-37).

'If any man cometh unto Me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple' (Luke xiv. 26).

And with this cf. S. Paul's words, 'Covetousness, the which is idolatry' (Col. iii. 5).

ii. We have seen above the full force of the phrase, *to believe in Him*. Looking, however, to the phrases which follow, and which

are included in the full meaning, it seems as if the phrase were here used loosely as equivalent to *to believe Him*. Of course the command, to have none other gods, involves the command to believe that God is—that He is really God. Cf.—

'And without faith it is impossible to be well-pleasing *unto Him*; for he that cometh to God must believe that He is, and *that* He is the rewarder of them that seek after Him' (Heb. xi. 6).

iii. When we speak of *fear* in connection with God, we must be careful to avoid all approach to the idea of *servile dread*. The fear of God is that feeling of awe and reverence which fills the soul when it realises God as the all-holy, all-loving Father who is not far removed, but is most intimately related to man. It is the trembling anxiety of the child lest it should do wrong, and by so doing inflict pain on its loving father. *Servile dread* is the fear of a slave terrified lest he should incur the punishment inflicted by a tyrant for any transgression of his arbitrary commands.[1]

iv. The heart of man is so constituted that it must have some object of its devotion and love. If God is not the supreme object of its devotion, other lower things will be. This is the truth brought out by our Lord in His discourse concerning the unclean spirit (Matt. xii. 43-45), though no doubt His words had a primary application to the generation to which He was speaking. Hence, if all other gods are to be cast out, the soul must not be left empty, but must be filled with the love of God.

v. The fourfold phrase, *with all my heart*, etc., is taken from Luke x. 27, though the order there is not the same. In Deut. vi. 5 there is no reference to *mind*, and in Matt. xxii. 37 there is none to *strength*. It does not seem necessary to attach separate meanings to the clauses. The enumeration is complete for the purpose of emphasising the fact that every faculty which man possesses is to be devoted to the service of God. The heart, the root of the affections, is to be filled with love to Him. That passion is to dominate the whole life, and furnish the guiding principle for the use of all our faculties.

[1] The following erroneous views of God are widely prevalent, and are condemned by this Commandment, viz.—

Regarding Him (1) as a hard taskmaster; (2) as a quiescent Being who does not help His children to do what He commands; (3) as an easy-going Being, who will not punish the guilty.

3. The Second Commandment.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My Commandments=My duty to God is to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

i. A few points in the language must be noticed :—

Make to thyself.—*Make unto thee*, Authorised Version and Revised Version.

Worship.—*Serve*, Authorised Version and Revised Version.

Visit—used here in the sense of *visiting in judgment*. Cf.—

'Nevertheless in the day when I visit, I will visit their sin upon them' (Ex. xxxii. 34).

'I will visit their offences with the rod, and their sin with scourges' (Ps. lxxxix. 32, P.B.V.)

Graven image.—A carved image, not one produced by merely melting metal in a mould. Cf.—

'And he received it at their hand, and fashioned it with a graving tool' (Ex. xxxii. 4).

In them.—*Of them*, Authorised and Revised Versions.

ii. The essence of the command is, of course, in the second sentence. For us this alone might have been sufficient, and in the paraphrase it is the only part that is noticed. To the Israelites at Sinai, accustomed as they had been to the worship of animals, especially the sacred bull and the crocodile in Egypt, and indeed for any people in a primitive state of development, this is not so. The mere possession of images, in such cases, seems to bring with it an almost irresistible temptation to worship them. Hence these are to them totally forbidden. The principle of the prohibition is far-reaching. Things innocent in themselves—*e.g.* various forms of ornament—often become snares to

individual men or to society. They obtain a share of attention which is not their due, and the devotion paid to them interferes with that due to God. The remedy is to put such things away altogether.

iii. While the First Commandment forbids the worship of any but the one supreme God, the Second forbids setting up any visible symbols of God. God gives man sufficient tokens of His presence. The Israelites in the wilderness had the pillar of cloud which went before them by day, and the pillar of fire which gave them light by night (Ex. xiii. 21). They had the voice at Sinai speaking out of the cloud. They had afterwards the Ark of the Covenant overshadowed by the mercy-seat. This should have been enough to convince them that God was with them of a truth. But they continually longed after other signs, and were ready to go after any such that were offered to them. An example is given by the *calves* set up in Dan and Bethel by Jeroboam (1 Kings xii. 28, 29). The same tendency exists at all times, though it may take different shapes. Sometimes it takes the shape of turning those things which God has given as signs of His presence—the Bible, the Sabbath, the Elements in the Eucharist—into fetiches, with the practical result that, instead of witnessing to, they become denials of a God who rules the world. Sometimes men refuse to acknowledge God at all, on the ground that the signs of His presence are not so clear as they affirm they have a right to expect. If He would only give them other signs of their own choosing, then they would believe. This state of mind is well illustrated by the conduct of the Jews in our Lord's day. Though He showed continually abundant signs of His mission, yet they refused to believe unless He produced a portent which should satisfy the conditions they chose to impose. This state of mind showed an alienation from God—showed that the Jews were not ready to worship God as He revealed Himself, but wished to dictate the method of His revelation. Cf.—

'Then certain of the Scribes and Pharisees answered him, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign' (Matt. xii. 38, 39).

iv. Any conduct of this kind is essentially a taking away from God of the honour due to Him, and giving it to another. The Israelites were God's peculiar people. The Church is the bride of Christ (Eph. v. 32). Hence those who break this

command are, in our Lord's words, *adulterous;* in relation to them God is a *jealous God.* This description denotes that burning zeal which cannot endure that the honour due to Himself shall be given to another, because this transfer of it from its rightful owner is deadly sin in the object of God's love. The same characteristic of God is brought out in those passages where He is spoken of in relation to sinful beings as a *consuming fire—i.e.* a fire which will burn up and destroy every sinful thing that ventures to approach Him. Cf.—

'For the Lord thy God is a devouring fire, a jealous God' (Deut. iv. 24; cf. Heb. xii. 29).

'I am the Lord: that is My name: and My glory will I not give to another, neither My praise unto graven images' (Isa. xlii. 8).

v. The fact of God's jealousy is shown by the *entail* (so to speak) which sin brings with it. That a man's sins—especially the sins of the body—are visited on his descendants is a plain fact patent to everyday observation, and the knowledge that it is so is a strong deterrent against evil. Here we are taught that this truth is the necessary outcome of God's righteousness, when that righteousness comes in contact with sinful man.

This great truth does not, of course, preclude the son of a sinner from turning to God. That he can do so is the good news proclaimed by Christ, and taught even in the Old Testament (cf. Ezek. xviii.). But the son of the sinner starts from a lower level: he has more difficulties to overcome in the struggle to live as the true child of God than one who is born of pious parents. He may return into the way of righteousness, but all the same the sin of his father is visited on him.

vi. Although it is true that God visits the sins unto the third and fourth generations, yet it is still true that 'where sin abounded, grace did abound more exceedingly' (Rom. v. 20), and so we see that God's mercy is not limited to the third and fourth generation, but extends unto the thousandth in them that love Him. Cf.—

'Know therefore that the Lord thy God, He is God: the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations' (Deut. vii. 9).

The keeping of God's commandments is the necessary outcome of love. The profession of love on the part of one who refuses to do his father's will is but mockery and delusion. It is the outward visible actions which test the inward feelings.

vii. As this commandment prohibits the taking from God and giving to another that which is God's due, so it is clear that it involves the duty of giving to Him that which is His own.

If we are not to worship idols, even under the pretence that they represent to us the one living God, it is plain that we are bound to bestow that worship on God Himself. Thanksgiving, trust, prayer, are clearly all essential parts of any true worship.

4. The Third Commandment.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain = My duty towards God is to honour His Holy Name and His Word.

i. This commandment involves a double prohibition:—

a. It forbids all false swearing. The man who swears falsely tries to make God a party to a lie. As such it is an insult to God.

b. The language of the original, though somewhat ambiguous, most probably applies to this false swearing, and to this only, but it is quite clear that if we are to appreciate fully the sinfulness of this, to learn how much is added to a falsehood by using God's name to support it, we must utterly avoid all use of that name for trifling purposes. The man who is in the habit of swearing, of taking God's name on his lips lightly, can never appreciate the reverence due to everything connected with God, and will not therefore feel the awfulness of venturing to take the holy name to sanction a lie. It is this aspect of the matter which our Lord brings out in the Sermon on the Mount—

Cf. 'Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by the heaven, for it is the throne of God: nor by the earth, for it is the footstool of His feet: nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea: Nay, nay: and whatsoever is more than these is of the evil *one*' (Matt. v. 33-37).

ii. We must notice that names in the Bible are not merely, as with us, marks by which one man is distinguished from another, but are generally descriptive of something in the character or life

of the person who bears them.[1] Especially in the case of God, the various names used mark the stage which the revelation of God to man has reached. Thus, as we have seen, the name *Jehovah* marks God as specially the God of the Covenant, and the New Testament revelation is summed up in the threefold name into which the disciples were commanded to baptize all the nations (Matt. xxviii. 19). Hence the idea of the name of God involves everything by which God is known. The reverence due to that name must extend to everything which helps to make the name known.[2] Hence the commandment is rightly interpreted as inculcating reverence to God's word as well as to His holy name. The word of God—primarily the word contained in the Bible—is that which brings the knowledge of God home to the human soul; as such it must be treated with the utmost reverence. Our study of it must be earnest, actuated with the one desire to learn the truth, and gain from its use light as to the right conduct of our life. Its employment merely as an engine of party warfare, or, still worse, to furnish the material of idle jokes, is absolutely forbidden.

iii. The reason given for this commandment is a strong asseveration of the guilt attached to the breach of it. Our God is a jealous God, who will not permit the honour due to Him to be held back. One who does this, who withholds the honour due to God's name, will by no means be regarded as guiltless in God's sight. This truth is illustrated by the punishment which was, according to the law, meted out to a false witness:

Cf. 'And, behold, if the witness be a false witness, and hath

[1] The following are a few instances of significant names in the Bible:—
Joshua (Num. xiii. 16)=the Lord, the Saviour.
Ben-oni (Gen. xxxv. 18)=The son of my sorrow.
Ben-jamin (*Ib.*)=The Son of the Right Hand.
Samuel (1 Sam. i. 20)=heard of God.
I-chabod (1 Sam. iv. 21)=Where is glory?

[2] The force attached to the idea of the name of God may be further seen from the fact that consecration to God is described as the putting the name of God on the thing or person consecrated.

Cf. 'An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen: in every place where I record my name (cause my name to be remembered, *marg.*) I will come unto thee, and I will bless thee' (Exod. xx. 24).

'Take ye heed of him and hearken unto his voice: provoke him not, for he will not pardon your transgressions: for My name is in him' (Exod. xxiii. 21).

'I chose no city out of all the tribes of Israel to build an house, that My name might be there' (1 Kings viii. 16).

'Yet will I gather them from thence, and will bring them unto the place that I have chosen to cause My name to dwell there' (Neh. i. 9).

The student will do well to study the use of *the name* throughout the Bible with the help of a Concordance or Reference Bible.

testified falsely against his brother; then shall ye do unto him as he had thought to do unto his brother: so shalt thou put away the evil from the midst of thee' (Deut. xix. 18, 19).

5. The Fourth Commandment.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it=My duty towards God is to serve Him truly all the days of my life.

Remember that thou keep holy the Sabbath-day=Remember the Sabbath-day, to keep it holy, Authorised Version and Revised Version in Ex., **Keep** (**observe** Revised Version) **the Sabbath-day to sanctify it** (**keep it holy** Revised Version) **as the Lord thy God hath** (*om.* Revised Version) **commanded thee.** Authorised Version in Deut. v. 12.

All that thou hast to do=all thy work. Authorised Version and Revised Version.

i. Nine of the ten commandments are fundamental precepts of the moral law: this one alone, at least in appearance, is a positive ordinance, that is, an ordinance which might have been different (*e.g.* the sixth or eighth day might have been set apart instead of the seventh), without violating, so far as we can see, any essential principle. A large proportion of the precepts of the Mosaic Law consisted of these positive ordinances. As such they were temporary and have passed away. This command alone is retained in the Christian Church. The reason of

this difference must be found in the nature of the precept itself. On this we may notice two points:

a. The ceremonial law was given by Moses for the first time. The command to observe the Sabbath is not like the appointment of the day of Atonement, a new thing, but the re-enactment of a principle before acknowledged, though probably for long left in abeyance by the people. This seems to be shown by the word *Remember* at the beginning, and also by the sanction which connects the observance, not with anything specially Jewish (with this contrast Deut. v. 15), but with the record of creation.

b. When the fulness of time was come and Christ was incarnate, we can well believe that the positive ordinances of the Law had done their work in the education of the world for the coming of the Christ, and therefore were done away. On the other hand, the principle which underlies this commandment, and which is correctly given in the paraphrase, was not yet, and to the end of time will not be, fully impressed on the consciences and lives of men.

ii. This commandment opened a fine field to the ingenuity of the Pharisees. It was quite clear that absolute inaction on the Sabbath was impossible. How, then, was it to be understood? What exactly was the work which was forbidden? What was the work which was lawful on the Sabbath? Here, clearly, was a splendid opportunity for those who, passing over the broad underlying principle, sought salvation in keeping the very letter of the Law. Without going into tedious detail, it may be well to note one or two points which meet us in the New Testament.

a. It was necessary for the priests to go to the Tabernacle on the Sabbath. Hence the distance (2000 cubits) which separated the Tabernacle from the people (Josh. iii. 4) might be travelled lawfully on the Sabbath. This distance was known as *a Sabbath day's journey* (Acts i. 12).

b. When our Lord's disciples sought on the Sabbath to appease their hunger by eating a few ears of corn, plucked as they went through the fields (Luke vi. 1), they were, according to the Pharisees, guilty of a double sin. Plucking the ears fell under the sin of reaping; rubbing them in their hands under that of threshing.

c. While it was lawful to rescue a valuable possession from injury (Matt. xii. 11), the Pharisees hoped that they would be able to find an accusation against Jesus because He healed on the Sabbath-day (Luke vi. 7). An act such as that of making

clay and anointing the eyes (John ix. 6) would be held unlawful on the Sabbath.

But while such extreme scrupulosity was shown in the observance of the letter, it was not held unlawful on the Sabbath-day to play the hypocrite, to make long prayers, ostentatiously to give alms for the sake of the praise of men which these acts gained. Thus the whole spirit of the command—that true service should be done to God—was completely lost in the effort to observe the letter.

iii. Our Lord's teaching on the subject stands out in the strongest possible contrast with that of the Pharisees. Without entering on any details He lays down two broad principles:

a. 'The Sabbath was made for man, and not man for the Sabbath' (Mark ii. 27). That is, the Sabbath was appointed not because it has any special virtue in itself, but for the sake of men. Left to himself, man quickly gets so absorbed in the affairs of the world, they exercise so great a sway over him, that he soon comes to forget that there is anything above him, he sinks down to the level of the animals. For his sake, then, to prevent him sinking to this level, to force on him the thought of God, the reality of his relations to his Father in Heaven, the Sabbath was appointed, a day on which the occupations of the week should be thrown aside, and the thought of God, His worship, His love, the duty we owe to Him, should be forced on our attention.

b. 'It is lawful to do good on the Sabbath-day' (Matt. xii. 12). The Sabbath was ordained that on it men might rest, as God rested from the work of creation on the seventh day. This shows us something of the idea which should be attached to a *Sabbath rest.* That idea is not idleness: it is the rest and refreshment which comes from change of thought and occupation. When the work of creation was ended God did not become idle: He entered on that phase of work which goes on still—the continual care and guidance of His creatures. So for us the Sabbath is a day of work, work different from that of the week, work consisting of worship, of doing good to others, of trying to forget self, of learning that it is our duty to *serve God truly all the days of our life.*

iv. The ordinance of the Sabbath is connected in Exodus with the work of creation. The sanction in Deuteronomy is different. We there read—

'And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence

by a mighty hand and by a stretched-out arm : therefore the Lord thy God commanded thee to keep the Sabbath-day.'

Here the Sabbath is looked on as a memorial of the deliverance of the people from the bondage of Egypt, and with that deliverance goes necessarily the thought of the service due to Him who wrought this deliverance. We are thus brought back to the same underlying idea that we have had before.

v. Christ rose from the dead not on the Sabbath but on the first day of the week. Eight days after the disciples held a religious assembly, and the risen Christ appeared to them (John xx. 26). It was on the first day of the week that the Holy Ghost was poured out on Pentecost. Though the early disciples no doubt continued to keep the Sabbath like other Jews, from this time forth the first day of the week was the great day for Christian worship, and especially for the celebration of the Eucharist (cf. Acts xx. 7 ; 1 Cor. xvi. 2). As the Church became mainly Gentile, the observance of the Sabbath gradually ceased, and Sunday remained as the weekly festival. After the conversion of Constantine, when Christianity became the religion of the State, Sunday was by law established as a day of rest from ordinary work, and has since remained so in all Christian countries.

It is clear that this custom does not fulfil the letter of the command. It does, however, maintain the great underlying principle that it is our duty to serve God truly all our days, and it appoints one day in seven as a day of rest to enforce this duty. Further, as the Sabbath was enforced as a commemoration of the great deliverance from Egypt, it is only natural and right that when that deliverance has been eclipsed by the far greater deliverance from the dominion of Satan wrought by the resurrection, the commemoration of the latter should replace that of the former.

vi. The great object of Sunday is, as we have seen, to press home the duty of serving God always. If we pass from this broad principle into details, and attempt to lay down exact rules as to what it is right or wrong to do on Sundays, we run the risk of falling into the errors of the Pharisees. It is a question for each individual's own conscience to decide whether or not any particular action is a breaking of the Sunday rest. The following principles may, however, be taken not as rules, but as guides helping to form a just decision :

a. The employments of Sunday must form a distinct relief to the ordinary work of the week, of whatever kind this may be.

The best method of recruiting mind or body is not idleness, but a change of activity.

b. Sunday must be essentially a day of worship—of church-going, of private prayer, of meditation, of the devotional study of God's word. The occupations of the week tend to draw the mind down to earth: Sunday must be employed so as to raise it up to God above.

c. It is a safe principle of conduct that we should abstain from anything which we believe those whom we have reason to respect—parents, teachers, clergy—would disapprove of.

d. Sunday is a day of doing good. It may well be the day of some good deed done to others, but beyond that it should be marked by careful abstinence from anything, however innocent in itself, innocent even for us, which is in any way a cause of stumbling to others. The essence of doing good is the forgetfulness of self, the giving up that which is pleasant or beneficial to ourselves because it does harm to our neighbour. Sunday is a special day for the exercise of this virtue.

CHAPTER III.

OUR DUTY TO OUR NEIGHBOUR.

1. The Fifth Commandment.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee = My duty towards my Neighbour[1] is to love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters.

i. Two points of language are worth noting:—

Submit myself.—Many verbs which are now used intransitively were formerly used reflexively. We should now say *submit* alone, cf. Shakespeare, *Richard II.* i. 2. 42:—

> Where then, alas! may I *complain myself*?
> *Endeavour thyself* to sleep.—*Twelfth Night*, iv. 2. 104.

Betters.—Here equivalent to *superiors in rank*.

Cf. Shakespeare, *As You Like It*, ii. 4. 68:—

> *Cor.* Who calls?
> *Touch.* Your *betters*, sir.
> *Cor.* Else are they very wretched.

The moral of the word must, however, not be missed. From a

[1] To the Jew the word 'neighbour' was limited to the members of his own nation. To the Christian there is no such restriction, and it is clearly applied in the Catechism to all those with whom we come in contact. This extension of the word is in accordance with our Lord's teaching in the parable of the Good Samaritan (Luke x. 25-37), where He shows that one man is not made neighbour to another by any ties of race, but by the discharge of neighbourly acts.

Christian point of view superior position is simply a call to more perfect service. It is our duty to treat respectfully those above us: it is their duty so to use their position that they may be truly called *our betters*.

ii. As is the case with the fourth commandment, so here the sanction given in Deuteronomy differs slightly from that in Exodus. The former runs thus:—

'Honour thy father and thy mother, as the Lord thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the Lord thy God giveth thee.'

It will be noticed, further, that this is the only one of the commandments to which a definite promise is attached. The maintenance of unity in the nation, of that healthy patriotism which springs from a sound family life, and the realisation of the national duties which spring from that life, was necessary to maintain the Israelites in the possession of the promised land. Hence for them the promise was attached to this commandment. We can see again that the promise is still held out to us. The kingdom of God in its fulness, the heavenly Canaan, is for those and those only who seek to do God's will. Cf.—

'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father which is in heaven' (Matt. vii. 21).

'Ye are My friends, if ye do the things which I command you' (John xv. 14).

Now, at the basis of all human morality, of the doing of God's will on earth, lies the morality of the family. When this is corrupt all the rest is quickly corrupted after it. Hence it is placed first of those commandments which regulate the duties of men to one another, and to the due observance of this the promise of continuance in God's kingdom is attached.

iii. Two principles seem to underlie this commandment, both of which find full expression in the paraphrase.

a. Christian love finds its first exercise in the narrow bounds of the family. But this is not exclusive. The child learns to love its parents, that so as its horizon widens it may learn to love all men. This is the natural process, and it is recognised in God's law. This wider application is noticed in the Old Testament. Cf.—

'Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself' (Lev. xix. 18).

And the very words of the paraphrase are formed by a combination of two passages of our Lord's teaching. Cf.—

'And a second like *unto it* is this, Thou shalt love thy neighbour as thyself' (Matt. xxii. 39).

'And as ye would that men should do to you, do ye also to them likewise' (Luke vi. 31).

b. All the complicated system of authority under which men live in an advanced state of civilisation, is the historical development of the natural authority of the father of the family. In primitive times the head of the house is the fount of all rule. He combines in himself the functions of teacher, priest, and king. Something of this state of things may be seen in the history of the patriarchs, particularly of Abraham. Afterwards the family becomes merged in the tribe, and this again in the nation. Along with this change the authority and functions formerly combined in one person became distributed among many, and the duty owed originally by each individual to his father becomes widened into duty owed to all those to whom any part of the original parental functions have been transferred.

It is on this principle that the latter part of the paraphrase is constructed. It brings before us four divisions into which the duty inculcated falls:—

(α) Although our duty extends outside the family, that extension does not diminish or remove our duty to those within. This duty, too, is not discharged by any mere profession. As it is the duty of parents to nurture and educate their children when young, so it is the duty of children when grown up to help their parents if at any time they are in need. Hence the insertion of the word *succour*.

(β) It is the duty of the Christian to obey all the civil powers. In England the Queen is the head of the State. Accordingly it is our duty to obey her and those she may appoint to discharge the functions which she cannot discharge in person. In republican countries it is the Christian's duty to obey the authorities of the republic. On this point, cf.—

'Let every soul be in subjection to the higher powers; for there is no power but of God; and the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment' (Rom. xiii. 1, 2).

'Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work' (Titus iii. 1).

(γ) Coming to more personal relationships, it is the Christian's —especially the Christian child's—duty to listen with respect to duly-appointed teachers. The parish priest, the schoolmaster, the private tutor, all fall under this head.

(δ) Looking away from those who are thus brought into immediate contact with the individual, it is our duty to treat with due respect all those who are in any way our superiors in this world. To refuse such reverence is not to raise ourselves higher, but to show that we are not capable of duly estimating our own position.

2. The Sixth Commandment.

Thou shalt do no murder = My duty towards my neighbour is to hurt no body by word or deed: to bear no malice nor hatred in my heart.

i. The connection of this and the three following Commandments is worth noticing. They set forth the sacredness of those things which are chiefly valuable to man, viz. :—(*a*) his life, (*b*) his family relations, (*c*) his property, (*d*) his character. Any injury done to one of these is a clear transgression of the Christian principle of love.

ii. The paraphrase is in this case based directly on our Lord's own words. Cf.—

'Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one that is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: and whosoever shall say, Thou fool, shall be in danger of the hell of fire' (Matt. v. 21, 22).

It is not necessary to discuss the exact meaning of the various degrees of guilt here pointed out. The gist of the passage is that murder is the outward expression of the feeling of anger indulged in against a brother. This feeling, allowed to settle in the heart, producing there malice and hatred, soon issues in small outward acts of injury by word or deed, and, if allowed to grow—and ill feeling always grows by indulgence—ultimately leads in the last extremity to the destruction of our neighbour's life.

iii. While anger against a brother, the personal ill-will which springs, sometimes from the desire to return evil that is supposed to have been received, sometimes too from the sense of favours received and the irksomeness of feeling that they ought to be returned, is thus utterly forbidden, we must not forget that there is a righteous anger, which not only is not forbidden, but in some cases is a Christian virtue. This feeling is actuated by the sight of sin and wrong. There is no personal grudge or dislike underlying it; rather it springs from love to man, and seeks to deliver the individual from the evil that is destroying him. This feeling finds its perfect realisation in what we speak of as 'the wrath of God.' It was this feeling which actuated Christ when He *looked round with anger* on those who wished to find a means of accusing Him because He healed on the Sabbath day (Mark iii. 5).

3. The Seventh Commandment.

Thou shalt not commit adultery = My duty towards my neighbour is to keep my body in temperance, soberness, and chastity.

i. Here, again, our Lord has set forth the true force of the Commandment. Cf.—

'Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her, hath committed adultery with her already in his heart' (Matt. v. 27, 28).

The unclean thought allowed to harbour in the soul, even though it may never lead to outward acts, is a sullying of that perfect purity which is required of every child of God.

ii. Not only, however, is this purity in word and deed, or *chastity*, enjoined, but if the command is to be carried out, the virtues which help to this must be practised. Hence the paraphrase prefixes the words *temperance* and *soberness*.

Temperance is an example of those words which have become much narrowed in meaning. Now it is used exclusively in the sense of self-control in the matter of intoxicating drink. In the Bible (*e.g.* Acts xxiv. 25; Gal. v. 23) it has its true sense of self-control in all things. The temperate man is he who has complete control over his passions, who can use God's gifts—food, drink, amusements, etc.—as far as they conduce to the due

carrying out of the duty God has given him to do, but who can dispense with them easily if he is required to do so by the force of circumstances, or is called on to sacrifice them for the good of his neighbours.

Soberness, too, has become narrowed to the idea of soberness in the matter of drink. Formerly it was used in a wider sense, and there does not seem to be any clear distinction to be drawn between it and temperance. The employment of the two words seems to be an example of the common practice, noticed before, in the Prayer Book, of using two or more synonymous words to emphasise an important idea.

It is a matter of the commonest experience that indulgence in food or drink leads naturally to impure thoughts, uncleanness, adultery. Hence, if the last is to be avoided, the former must be so too. The man who cannot control himself and resist the lesser temptations is not likely to be able to fight successfully against the stronger.

iii. It might be thought at first sight that the duty of self-control, of chastity, is more of a personal matter than a part of our duty to our neighbours. As a matter of fact, however, the maintenance of the sanctity of family life is of the very first importance to society, and he that in any way corrupts it, sooner or later, in himself or his descendants, spreads corruption more or less widely around him. Further, the drunkard or the glutton is, as we know, a centre of evil to all about him, and if such an extreme form of want of self-control is manifestly a sin against our neighbour, it is not hard to see that though the effects may not be so obvious, yet in any degree this same want of self-control must be corrupting to all who witness it.

4. The Eighth Commandment.

Thou shalt not steal = My duty towards my neighbour is to be true and just in all my dealing: to keep my hands from picking and stealing.

i. **Picking** = *pilfering*, *petty stealing*. This word is now obsolete.

This word is inserted to make it clear that the commandment prohibits all stealing, no matter how small the theft may be. There is a widespread tendency not to regard the appropriation of the things of others when they are of small value—*e.g.* apples,

marbles, etc.—as in itself wrong. Now, no doubt there are cases in which such appropriation is not wrong. The test for every such case is this—Have I any desire whatever to conceal from my neighbour the fact that I have taken what belongs to him? or am I ready to take the first opportunity to tell him? Is it certain that he will not blame me, but say that I have done right? If we can honestly test our conduct by these questions, then the appropriation spoken of is not stealing at all, it does not come under the commandment, and its rightness does not depend on the value of the thing appropriated. On the other hand, if we have any desire to conceal our conduct, if we feel that it would not have our neighbour's approval, then if we have taken only the most insignificant article, our conduct is *picking and stealing*, and as such is a breach of the moral law.

ii. We noted above that this law establishes the sacredness of our neighbour's property. To do that it must go beyond forbidding acts of taking much or little that belongs to another, and it is plain that the paraphrase is right in adding the words *to be true and just in all my dealings*. It is very easy to cheat largely without actually taking what is another's, either by the use of what is known as superior cleverness, or by taking advantage of the innocence, or ignorance of the world displayed by another. There are no doubt many cases in which it is not easy to decide whether certain conduct in dealing with others is right or wrong. No rules can be laid down for such cases. Each must be tested for itself by an honest application of the golden rule, *to do to others as we would that they should do to us*.

5. The Ninth Commandment.

Thou shalt not bear false witness against thy neighbour = My duty towards my neighbour is to keep my tongue from evil-speaking, lying, and slandering.

i. So far as bearing false witness involves—as it does in a court of justice—the taking God's name to support a lie, this commandment is a repetition of the third. There, however, the thought is mainly of the sin against God; here, it is of the sin against one's neighbour. But the command goes far beyond merely forbidding this direct false witness. It prohibits all that idle gossip, which, whether true or false, is actuated by a careless if not malignant spirit, and takes little thought for the pain it

may inflict. Still more, of course, it condemns the invention or circulation of slanderous tales, such as we hear so often.

ii. The command forbids *all* lying. We may define a lie as a statement or an action which is calculated to deceive. Words which in themselves are literally true, may by the connection in which they are put, or by something being omitted which is required to set forth the truth, do as much to deceive as words which are directly false. If so, they are a lie. The same is true of action. Though a man may not utter a falsehood, his conduct may be calculated to deceive. In that case it is a lie.[1]

iii. Lying is never justifiable. It is a fundamental rule of all morality that it is never right to do evil that good may come. This must be remembered at all times, but perhaps it is especially necessary to insist on it in connection with lying. It often seems so easy to tell a lie in order to get out of a scrape, or, what may seem nobler and therefore harder to resist, to get some one else out. Any such situation points to evil already committed, as without this the circumstances would not have arisen. If it is so, then the evil is not remedied but intensified by adding to it another sin, viz., a lie. The scrape we are in should lead us to recognise honestly the sin that has led us into it, and so recognising it, not to add more to it, but once and for all to turn away from it.

6. The Tenth Commandment.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his = My duty towards my neighbour is not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

i. **Servant**—*manservant*—Authorised and Revised Versions.
Maid—*maidservant*—Authorised and Revised Versions.
His—*thy neighbour's*—Authorised and Revised Versions.

The latter words make the meaning a trifle clearer.

[1] The conduct of Ananias and Sapphira (Acts v. 1-11) is an example of such an acted lie.

The enumeration of things forbidden is, of course, not meant to be exhaustive, but it gives a few of the most important possessions which men would be likely to covet. Looked at in this way, the mention of the ox and the ass is interesting, as pointing to the locality where the command was given, and the character of the people to whom it was addressed. The Israelites were a shepherd people (Genesis xlvii. 3-6), and at the time of the Exodus they had great wealth in flocks and herds (Exod. x. 9). Hence the special mention of the ox. Further, in all Eastern countries the ass is a much more valuable animal than with us. In fact, it is the chief beast of burden, and during the wanderings especially it would be of great value, and would naturally be an object of envy and covetousness to those who did not possess it.

ii. Instead of the word *covet*, we have in the paraphrase *covet or desire*. This is no doubt intended to emphasise the fact that the *mere desiring* to have things, though it may not reach the stage to which we should apply the word *covet*, is often wrong. At the same time there are many things which it is not wrong to desire. There is an honourable ambition, which not only is not a sin, but in many cases is actually a virtue. It is part of the educator's duty to encourage this feeling.

As in other cases, so here, it is impossible to lay down hard and fast rules which will be applicable directly to particular cases, and will decide when we pass from legitimate to illegitimate desire. Still the following principles will, if honestly applied, be found to be safe guides:—

a. Even when an object of desire is in itself lawful, yet the desiring it is a sin when it lays such hold on the affections as in any way to interfere with the thorough discharge of every-day duty.

b. It is not lawful to desire anything which we cannot obtain without doing injury to another.

Thus, while it is lawful to seek the profits of honest trade, because such trade benefits all parties concerned, all betting and gambling is condemned, because in such case the gain of one is the direct loss of another.

iii. The last clause of the paraphrase brings out an important principle. We saw above, that the worship of idols can only be avoided by filling the heart with the love of God. So here. It is only the man who labours truly to get his own living, who can avoid coveting what is not his own. The idle man, who passes

his time with no occupation, no desire, has nothing to do but to compare himself with others, and almost necessarily falls into the sin of coveting.

The word *labour* must not be in any way restricted. It covers, of course, all kinds of manual work; and in this connection it is worth noticing that it is Christianity that has taught men that manual labour is honourable, that it is worthy of freemen, and not merely the proper occupation of slaves. But here the word covers every occupation which is carried on honestly; it covers the work of the man of science or letters, of the statesman, the priest, the schoolmaster, as much as of the day labourer, and the duty of doing this work honestly is laid on the one as much as on the other.

iv. Two cautions seem necessary if we would avoid misinterpreting the closing words of the paraphrase:—

a. As put into the child's mouth *the state of life* to which God calls, is spoken of as future. The Catechism does *not* teach that every one should remain contentedly in the social position in which they are born, still less that they should be bound to follow their father's occupation. As the child grows up, God, through outward circumstances, through the call addressed to the spirit within, calls it to some position of life; whatever that may be, the duties and labours it brings with it are to be honestly discharged.

b. It does not follow that because a man is in one position of life now, that God will not call him to another in the future. It is wrong to allow the desire for a position we have not got, to interfere in any way with our daily duty, but it is not wrong to change our employment when a call to do so clearly comes to us.

PART IV.

THE MEANS OF GRACE

Catechist.—My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of GOD, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the LORD'S Prayer.

Answer.—Our FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question.—What desirest thou of GOD in this Prayer?

Answer.—I desire my LORD GOD our heavenly FATHER, Who is the Giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto GOD, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily: and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our LORD JESUS CHRIST. And therefore I say, Amen, So be it.

Question.—How many Sacraments hath CHRIST ordained in His Church?

Answer.—Two only, as generally necessary to salvation, that is to say Baptism, and the Supper of the LORD.

Question.—What meanest thou by this word *Sacrament*?

Answer.—I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by CHRIST Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.—How many parts are there in a Sacrament?

Answer.—Two; the outward visible sign, and the inward spiritual grace.

Question.—What is the outward visible sign or form in Baptism?

Answer.—Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question.—What is the inward and spiritual grace?

Answer.—A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question.—What is required of persons to be baptized?

Answer.—Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of GOD made to them in that Sacrament.

Question.—Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.—Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question.—Why was the Sacrament of the LORD'S Supper ordained?

Answer.—For the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby.

Question.—What is the outward part or sign of the LORD'S Supper?

Answer.—Bread and Wine, which the LORD hath commanded to be received.

Question.—What is the inward part, or thing signified?

Answer.—The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper.

Question.—What are the benefits whereof we are partakers thereby?

Answer.—The strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the Bread and Wine.

Question.—What is required of them who come to the LORD'S Supper?

Answer.—To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of His death; and be in charity with all men.

CHAPTER I.

THE INTRODUCTORY SENTENCE.

1. The introductory sentence spoken by the Catechist is of great importance. It points out the fact that man unaided is not able to hold without wavering the rule of faith, or to walk by the rule of life, which have been explained in the two preceding parts, without the help freely given by God. It then points out that this help is not given, so to speak, arbitrarily, but that there are certain acts ordained by God for man to use as a means of procuring this help. The means specially referred to is prayer, and that the child shall know how to pray is secured by teaching it the Lord's Prayer. The fact that there are no words connecting the subjects of Prayer and the Sacraments is accounted for by the fact already noticed that, up till 1604, the Catechism ended with the explanation of the Lord's Prayer, and when the last part was added the connecting sentence was allowed to remain unaltered.

2. We must consider these truths carefully :—

a. Fallen man of his own power is not able to do the will of God ; it is only through Christ that he can live a life devoted to God. It is not easy to set forth shortly the teaching of the Bible on this head, but the following passages may be taken as showing something of it :—

'Jesus saith unto him, I am the way, and the truth, and the life ; no one cometh unto the Father, but by Me' (John xiv. 6).

'For I know that in me, that is, in my flesh, dwelleth no good thing ; for to will is present with me, but to do that which is good *is* not. For the good which I would I do not ; but the evil which I would not that I practise' (Rom. vii. 18, 19).

'For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I have compassion. So then it is not of him that willeth, or of him that runneth, but of God that hath mercy' (Rom. ix. 15, 16).

b. God does give to man the help he needs to enable him to walk in God's way. Cf. our Lord's teaching—

'I am the vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit, for apart from Me ye can do nothing' (John xv. 5).

The fruit here spoken of is the good work which is done by those who walk in the commandments of God.

S. Paul is also clear—

'So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to work, for his good pleasure' (Phil. ii. 12, 13).

'I can do all things in Him that strengtheneth me' (*Ib.* iv. 13).

'There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it' (1 Cor. x. 13).

This truth might also be deduced from the fact that the salvation of man, his deliverance from the power of evil, and his continuance in the path of life, is the declared will of God. Cf.—

'Have I any pleasure in the death of the wicked? saith the Lord GOD: and not rather that he should return from his way, and live?' (Ezek. xviii. 23.)

'For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (John iii. 16).

'This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth' (1 Tim. ii. 3, 4).

We may be quite sure that God gives man the means necessary to attain the end which He wishes that he should attain.

c. That this grace of God required by man will be given in *answer to prayer* may be confidently affirmed from the following considerations:—

i. Answer to prayer generally is emphatically taught by Christ. Cf.—

'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you,

who, if his own son will ask him for a loaf, will give him a stone; or if he shall ask a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?' (Matt. vii. 7-11.)

'And all things whatsoever ye shall ask in prayer, believing, ye shall receive' (*Ib.* xxi. 22).

'And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son' (John xiv. 13).

'If ye abide in Me and My words abide in you, ask whatsoever ye will, and it shall be done unto you' (*Ib.* xv. 7).

ii. We must notice, however, that God does not give everything just as we ask for it. It is easily seen that to do that would be impossible: Now the consideration which distinguishes effective prayer from the mere asking for what we should like to have comes out clearly in the two passages just quoted from S. John. It is the prayer of the Christian,[1] of him who has been baptized into the threefold name, who has in baptism put on Christ, who day by day realises his union with Christ, who feels that it is in Him alone that he can confidently approach his heavenly Father—it is the prayer of one who thus abides in Christ that is assuredly answered. Now the first object of such a one will be to do the will of God. His spiritual insight will largely teach him what petitions are in accordance with the will of God, but beyond that his every prayer will be qualified by the petition, either expressed or understood, 'nevertheless, not my will, but Thine, be done' (Luke xxii. 42). God answers our prayer in the way that accords with this will. He wills to give what is really good for us. Our prayers are often for what would appear to us to be good, but what in reality might be very bad, and accordingly are not answered in the way we ask. But we know that it is God's will that we should escape from all temptation, that we should do His will day by day, that we should have eternal life. We pray then for the grace required to enable us to keep His commandments in full assurance that that grace will be given.[2]

iii. It is easy to suggest a number of adjectives, such as

[1] It is not, of course, intended to suggest that the very humblest aspirations after God which any man feels and tries to express in prayer remain unanswered. Such aspirations mark the beginning of the conscious action of God's Spirit on the human spirit, and such prayers will be answered by the gift of clearer light.

[2] Compare with this the prayer of S. Chrysostom. In it we pray that our preceding petitions may be fulfilled, 'as may be most expedient for us,' while we ask without hesitation for 'knowledge of the truth' and 'life everlasting.'

earnest, *sincere*, etc., which must characterise every prayer if it is to be effectual. The following points, however, of which the first two are brought out in the Catechism, seem to be of special importance, and require to be impressed on children :—

(α) Prayer must be *diligent*. The great object of prayer is to sanctify the whole life, to enable us to realise God's continual presence. To do this it must not be a perfunctory performance, attended to one day and neglected the next, nor must it be relegated to the odd minutes which are not required for anything else, but it must be attended to with diligence ; it must have its fixed time ; it must be felt as a duty which cannot be neglected with impunity. The parable of the Unjust Judge (Luke xviii. 1-8) is especially intended to bring out this point.

(β) Prayer must *not* be the mere *idle repetition* from day to day of any set form of words, however good that form may be. Prayer is the intercourse of the soul with God. In it then the particular needs of the time must be laid before God, and help must be sought for the particular trials of the day. In this way prayer becomes a living reality closely connected with every-day life. It is this point that is brought out by the word *special* ; the child is to be taught not merely to pray in the abstract, but to pray for the special grace required to bring it out of each particular difficulty, to enable it to avoid the special perils which beset its path.

(γ) Real prayer must not be the mere utterance of any set of words, but the expression of the real wants of the heart. If it is this it must result in action. What we really desire we must endeavour, so far as we can, to bring about, and so we see that the efforts we make ourselves to secure that for which we pray are a test of the reality of our prayers, and we can well believe that these prayers are often answered, not by giving directly what we want, but by sending us the strength needed to get it for ourselves. Cf. the answer to our Lord's own prayer—

'And He was parted from them about a stone's cast ; and He kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me ; nevertheless, not My will, but Thine, be done. And there appeared unto Him an angel from heaven strengthening Him' (Luke xxii. 41-43).

iv. In connection with the subject of prayer, the teacher will do well to bring out the example of our Lord. We may note the following points in particular :—

(α) His frequenting the synagogues and joining there in the public prayers of the Jews (cf., *e.g.* Luke iv. 16 ; John vi. 59).

(β) His custom of spending whole nights apart in prayer—*e.g.*, before the selecting of the twelve (Luke vi. 12, 13), after the feeding of the Five Thousand (Matt. xiv. 23).

(γ) His last prayer in the garden (Matt. xxvi. 39-44).

Resignation, trust, the effort to resist the devil, to do the will of God, are here seen in their highest perfection.

3. Two other points in this introductory sentence deserve notice.

i. The child is addressed as *my good child.* This is in accordance with the fundamental principles of all sound moral teaching. The teacher must assume all good-will and intentions in the child. He must make it feel that every deviation from the high standard that is expected of it is a disgrace, and a contradiction of its true nature. If he does this he will find that the child will gradually rise till the reality, to some degree at any rate, corresponds to the assumption. On the other hand, the teacher who assumes that his children continually seek to do evil, and makes them feel that what he really expects from them is lying and deceit, will soon discover that they will act as he expects, and, since he looks for no high standard, will assuredly reach none.

It was the practical recognition of this truth which was the secret of Dr. Arnold's marvellous success.

ii. As the first sentence sets forth the necessity of prayer, it follows that the child must be taught how to pray. To this end the Lord's Prayer is to be learnt, and the paraphrase is given to bring out its meaning; not that all prayer is to be limited to this form of words, but that it is a model for all prayer. It indicates the method which should be followed in prayer, shows the order of the thoughts which should occupy the mind when communing with God, and supplies headings under which may be grouped all the particular petitions to which the special circumstances of life give rise.

CHAPTER II.

THE LORD'S PRAYER.

1. As was noticed above in the case of the Commandments, the translation of the Lord's Prayer is not taken from any of the translations of the Bible. The *Institution of a Christian Man* reads: *Thy will be done and fulfilled in earth, etc.*, and *But deliver us from the evil*, while the Necessary Doctrine agrees with our form, except for the very curious reading, *Let us not be led into temptation*, for *Lead us not into temptation*. The form given in the Catechism was used all through the Prayer Book of 1549, and, except for the addition of the Doxology, which was added in some places in 1552, has since been retained unaltered.

2. The following analysis shows the structure of the Lord's Prayer:—

i. *The invocation:—*

Our Father, which art in heaven,

ii. *Three petitions for God's glory:—*

a. Hallowed be Thy name.

b. Thy kingdom come.

c. Thy will be done in earth, As it is in heaven.

iii. *Three petitions for our own needs:—*

a. Give us this day our daily bread.

b. And forgive us our trespasses, As we forgive them that trespass against us.

c. And lead us not into temptation; But deliver us from evil.

iv. *The expression of trust in God's answer:—*

Amen.

S. Augustine (Bishop of Hippo, in North Africa, in the beginning of the fifth century), with some hesitation, divides the

last petition into two, thus making seven in all. He was led to this view mainly by the influence of *seven*, as the sacred number signifying *completeness*. Thus there are seven days in the week, there are seven spirits of God (Apoc. v. 6), and in Matt. v. 3-9 there are seven beatitudes. This division spoils the parallelism of the structure as shown above, and, as we shall see, destroys the meaning of the last clause. It has, however, been very generally followed in the Western Church. It is adopted without questioning in the *Institution of a Christian Man*, and is indicated by the punctuation and the capital 'B' in the Catechism.

3. As in the case of the Commandments it is not always possible to say with certainty which words of the paraphrase are intended to represent the different petitions, but the division given below is probably nearly right.

Looked at as a whole, the paraphrase suggests the following remarks:—

i. The opening sentence reiterates the truth taught previously by the Catechist. The prayer is for God's grace to enable men to worship Him and do His will. Even the power to worship is the gift of God. Cf. the Prayer of S. Chrysostom—

'Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee.'

ii. The qualifying clause, 'As we forgive them that trespass against us,' is omitted entirely.

iii. The idea of 'God's leading man into temptation,' and the connection of the last two clauses, expressed by the word *but* are not brought out, while the idea of *evil* is extended at great length and not very logically.

4. The Invocation.

Our Father which art in heaven=I desire my Lord God our heavenly Father, who is the giver of all goodness.

The following points are worth noting:—

i. To the Christian, God is not a terrible being, possessed of unlimited power, who must be approached with a feeling of dread lest He should be offended, and in His wrath destroy the suppliant. In contrast with this, He is a loving Father, and it is in the full knowledge and realisation of this fact, trusting to a Father's love to supply our wants, that we are taught to come and lay those wants before Him. Cf. Matt. vii. 9-12.

ii. The Christian is taught to say *Our Father*, not *My Father*. In the presence of God, coming before Him as His child, realising in that presence his union with Christ, that it is *in Him* that he approaches the Father, the Christian cannot possibly harbour any selfish thoughts. He lays before God the needs of himself and his brethren. Apart from them he can have no real blessing. The paraphrase emphasises this word by making the child speak just below of *me and all people*.

iii. We address God as *Our Father in heaven*. This, of course, must not be taken as a local designation. God is beyond all limitations of time or space. The phrase rather marks the distinction between the spiritual and the material. When we approach God we must rise above the material world. The man who is engrossed with this, whose thoughts and aims and desires are limited to the present life, and the earning of success in it, cannot commune with God. Before there can be any real prayer, the trammels of earthly things must be shaken off. It is the same truth that was taught by our Lord to the Samaritan woman, 'God is spirit: and they that worship Him must worship in spirit and truth' (John iv. 24, *marg.*); and is brought out so forcibly by the *Sursum corda* (Lift up your hearts) at the commencement of the most solemn part of the Communion Service.

iv. The paraphrase, while it clearly identifies the person addressed with God, the supreme ruler, adds—no doubt to bring out the fact that God answers prayer—the clause, *who is the giver of all goodness*. With this, cf.—

'Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning' (James i. 17).

The *good gift and the perfect boon* cover not only outward blessings, but the inward gifts of virtue, of obedience to God's will. The phrase in S. James seems to be thus exactly equivalent to that in the paraphrase.

5. The Petitions for God's Glory.

a. **Hallowed be thy name=I desire my Lord God . . . to send His grace unto me and to all people: that we may worship Him . . . as we ought to do.**

The verb *to hallow* is derived from the A.S. *hálgian*, M.E., *halwen*, *halewen*, *halowen*, *to make holy*, *to sanctify*. It occurs in

the Fourth Commandment, and is not uncommon in the Authorised Version, *e.g.* cf.—

'Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder: for they are hallowed' (Num. xvi. 37).

'*There is* no common bread under mine hand, but there is hallowed bread' (1 Sam. xxi. 4).

We must notice the important distinction in the meaning of the words *to hallow* or *to sanctify*, according as God or man is the agent of the action:—

i. When God sanctifies a person, he renders that person actually holy, and the fact of his sanctification is evidenced by his holy life; when He sanctifies a thing, He sets it apart for His own use, and it is henceforth a sin in man to treat it as if it were common.

ii. On the other hand, man's hallowing or sanctifying a person or thing, cannot go beyond *treating as holy that which is in itself holy*; man cannot *make holy that which is not holy*. This petition is therefore a prayer that all men may be enabled to treat God's name as holy, to pay to it the respect which is its due,—in the words of the paraphrase, to worship Him.

We have seen above, under the Third Commandment, what is meant by the *name of God*, and the wide-reaching duty involved in not taking that name in vain. In our prayers we must be careful not to restrict the meaning of the words.

b. Thy kingdom come = I desire my Lord God . . . to send His grace unto me and to all people: that we may . . . serve Him . . . as we ought to do.

We have explained above, pp. 24-27, the meaning of *the kingdom of God*. Referring to what is there said, we see that this petition is a prayer that God's rule may be established. Now the establishment of God's rule in its completeness involves the three following steps:—

i. The spread of the Church throughout the world. By this all men will be brought to acknowledge God's rule.

ii. The complete obedience to the acknowledged King of every professing Christian.

iii. As following from i., the ending of the present dispensation, the return of Christ to judgment, and the gathering of the sheep together into the bliss of heaven. Cf.—

'And this gospel of the kingdom shall be preached in the

whole world for a testimony unto all the nations; and then shall the end come' (Matt. xxiv. 14), and the prayer in the Burial Service—

'Beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom.'

Of these, i. is the idea which the prayer suggests most directly, and in teaching it might be well to limit the exposition to it. The petition thus becomes a prayer for Missions at home and abroad, and as it is uttered by the lips, it brings with it the obligation to make some effort, real at any rate, though it may be small, to aid the great Missionary cause in some of its many aspects.

ii. may possibly be best insisted on in connection with the next petition, and we have seen that the fulfilment of iii. follows on that of i.

c. **Thy will be done in earth, as it is in heaven = I desire my Lord God . . . to send His grace unto me and to all people that . . . we may obey Him as we ought to do.**

This is a petition for power to keep in its fulness the baptismal vow of obedience. As such it may be specialised in thought by each individual so as to be every day a petition for that special grace required to keep him from those particular acts of disobedience to which he knows he is especially inclined. But it is not merely a prayer for *self*, it is for all people that they may be enabled to do God's will. Hence it involves the duty of effort to influence others in the way of right.

The contrast between the two parts of the petition must be noticed. The comparison is of course between those spiritual beings, who have not fallen on the one hand, and man the slave of sin on the other. The angels do the will of God perfectly. In their obedience there is no grudging, no thought of self. They are ever ready to hearken to the least word of command: there is no thought of obeying at one time and not at another, but their service is continuous. Cf.—'Bless the Lord, ye angels of His: ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word. Bless the Lord, all ye His hosts; ye ministers of His, that do His pleasure' (Ps. ciii. 20, 21).

'Are they [*i.e.* the angels] not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?' (Heb. i. 14), and, for the continuous character of this service,—

'And the four living creatures, having each one of them six wings, are full of eyes round about and within; and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was, and which is, and which is to come' (Apoc. iv. 8).

If, then, God's will is to be done in earth in the same way as it is done in heaven, our service must be rendered without thought of self, we must obey the least, as well as what we may consider the greatest commandment, and we must not rest content with obedience by fits and starts, but must obey always.

6. The Petitions for our own Needs.

a. Give us this day our daily bread=And I pray unto God that He will send us all things that be needful for our souls and bodies.

i. The word which is translated *daily* has given rise to much discussion; and there does not seem to be any English word which will fully express its meaning. The idea seems to be *that which is wanted for the moment.* It must not be interpreted as giving any ground for a Pharisaic distinction that it is right to pray for the food required for one day, but not for longer. We are to pray continually for that which is wanted at the moment, and to trust the future absolutely to the providence of God.[1]

ii. The word *bread* was used by our Lord to express the *necessaries* as opposed to the *luxuries of life.* We are to pray for food and raiment, and for those things that are necessary to enable us to discharge the duties laid on us. But with these we are to be satisfied. We are not to pray and we are not to labour for those things which merely minister to pleasure, and confer no further benefit.

The same thought is expressed by S. Paul—

'But having food and covering we shall be therewith content' (1 Tim. vi. 8).

iii. We cannot use the word *bread* without thinking at once of the discourse in which our Lord sets Himself forth as *the bread of life.*—John vi. 22-59. Cf. especially—

'I am the bread of life. Your fathers did eat the manna in

[1] See the very full discussion in Lightfoot: *Revision of the New Testament*, 3rd Ed., pp. 217-268.

the wilderness, and they died. This is the bread that cometh down out of heaven, that a man may eat thereof and not die. I am the living bread which came down out of heaven : if any man eat of this bread, he shall live for ever : yea, and the bread which I will give is My flesh, for the life of the world' (*vv.* 48-51). 'Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have not life in yourselves' (*v.* 53).

And the account of the Institution of the Eucharist—

'And as they were eating, Jesus took bread, and blessed, and brake it : and He gave to the disciples, and said, Take, eat : this is My body' (Matt. xxvi. 26).

Bread, then, clearly includes the spiritual bread which is needed to sustain the life of the soul. This bread is the flesh of Christ which is given primarily in the Eucharist, but must not be so limited to this as to exclude the grace needed at all times and given freely in answer to prayer. We see, then, that the explanation of *bread* as equivalent to *all things that be needful both for our souls and bodies* is right.

iv. The phrase *day by day* given in S. Luke brings out perhaps more clearly than the *to-day* of S. Matthew the continuous character of the prayer, and shows that there is no reason to infer that the Lord's Prayer was specially intended for use in the morning. We pray for the supply of immediate wants, and for the future, that as the need arises so it may be met.

v. This petition indicates in its broadest form an important point as to the answer to prayer. The bodily wants of children are supplied by the work of their parents : those of grown men by their own work. God answers our prayer by giving the strength and the opportunity to engage in remunerative work, not by interfering with the course of nature to supply us with what we need. The petition then involves the duty of toil, of working to provide that which is necessary, of *labouring truly to get our own living*.

Turning to spiritual wants, we notice that the life of the soul is nourished by religious teaching, by the study of the Bible, by public and private prayer, by the Eucharist. If, then, we really desire this nourishment, if our prayer for it is not a mockery, we must be diligent in the use of all these things. If we neglect them we cannot complain if our spiritual progress is slow or imperceptible.

b. **And forgive us our trespasses, as we forgive them that trespass against us=And I pray unto God . . . that He will be merciful unto us and forgive us our sins.**

i. S. Matthew uses the word *debt* instead of *trespass*. Both words express special aspects of *sin*, which is the word given by S. Luke. The duty of man is to obey every command of God. He that breaks one of them owes a debt to God for the injury he has done Him, a debt, however, which he can never pay. Again, the servant of God must walk day by day in the narrow path that leads to life. If he swerve in anything from the rule of absolute uprightness he trespasses, so to speak, on forbidden ground. Hence we see the appropriateness of both words.

ii. We have discussed before, p. 90, what is meant by *forgiveness of sins*. We have seen that sins are forgiven when their effect on the character is undone, when man, separated from God by them, is brought back to his true relation to God. This shows the necessity of the condition added by our Lord. The man who bears a grudge against another, whose desire is to avenge himself, and not to save him who has done the wrong, proves by that very fact that he does not realise the fatherhood of God and the resulting brotherhood of men. He is not in his right relation to God. His sins have not been, and, so long as he remains in that state, we may boldly say, cannot be forgiven.[1] Cf. also our Lords words—

'For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matt. vi. 14, 15).

iii. We have seen that *forgiveness of sins* is one of the chief marks of the new Covenant: that those who are admitted to the Church by baptism are thereby put in a state of forgiveness. But this blessing, like others given to the Church at large, must be continually appropriated by the individual if he is to enjoy it personally. To do so, repentance, the change of mind with regard to past sin and the firm resolve for the future to turn away from it, is the first essential, but beyond this he must use prayer, he must learn from the Bible and the teaching of the Church

[1] The necessity of the forgiving mind is brought out very clearly by the true reading as given in the Revised Version, of Matt. vi. 12, *we have forgiven* for *we forgive*.

what is required of a Christian, and he must receive with faith the message of absolution, which the priest has received authority to pronounce.[1]

iv. We have observed before the curious omission in the paraphrase of any reference to the condition stated in this clause. The connection it marks between God's mercy and forgiveness is also worth notice. The first thing that man needs is the mercy of God: this issues in forgiveness, and the forgiveness for the past renders future progress on the path of life possible. Cf. the Absolution in the Communion Service—

'Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him, have mercy upon you: pardon and deliver you from all your sins, confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.'

c. **And lead us not into temptation: But deliver us from evil=I pray unto God . . . that it may please Him to save and defend us in all dangers ghostly and bodily: and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.**

i. For *lead us not* the Revised Version gives in both Matt. and Luke, *bring us not*. This represents the original more exactly. God's action is to be looked on, so to speak, as indirect rather than direct. His ordinary method is to bring men into temptation through the varied circumstances of life.

ii. The word (πειρασμός) which is rendered *temptation* in our versions might perhaps be better represented by *trial*. We know that for moral growth trial, the testing of the character, the placing of man in circumstances in which the choice between right and wrong, between obedience or disobedience to the will of God is strongly presented, is necessary. Such trials are part of God's ordinary government of the world. He leads men into them day by day. Sometimes, as in the case of Abraham (Gen. xxii. 1),

[1] Cf. the Absolution in the Morning Service:—
Almighty God, our heavenly Father, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to His ministers to declare and pronounce to His people being penitent the absolution and forgiveness of their sins: He pardoneth and absolveth, etc.

He brings a special trial to one of His servants. Every trial is a judgment on the man who endures it. If he overcomes it, then his character is more formed and established than before; if he yields, his will is rendered weaker, and conquest in the future made more difficult.

This idea is brought out in the following:—

'Count it all joy, my brethren, when ye fall into manifold temptations (trials, *marg.*): knowing that the proof of your faith worketh patience' (James i. 2, 3).

'Serving the Lord with all lowliness of mind, and with tears, and with trials (πειρασμοί) which befell me by the plots of the Jews' (Acts xx. 19).

This view of the word removes all difficulty with regard to the idea of God's *bringing us into temptation*—a difficulty which has given rise to much discussion, and has led some to represent our Lord's words as equivalent to *let us not be led.*

Further, it is easy to see how *trial* sent to test man's character passes naturally into what we commonly call *temptation.* The circumstances which form the test, which offer the choice between good and evil, which are sent by God to raise man to a higher level, are easily seized on by the devil, and made the occasion of allurements to sin. Either directly or through the natural passions of men, he seeks to induce men to take the wrong choice, to cause them to fall.

iii. The first part of this petition is a prayer that we may not be led into any sort of trial. At the very close of His life, our Lord Himself prayed that the last terrible trial might pass from Him, and He exhorted the three apostles to *watch and pray* lest they should *enter into temptation* (Matt. xxvi. 41). In this last passage, indeed, the idea seems to be rather that the apostles should seek to recognise clearly the character of the trials that come, that they should seek guidance to enable them to understand the test to which they are put, and to perceive what, in each case, is the right choice, than that they should pray to avoid all trial; still our Lord's own conduct serves to illustrate the truth that it is right and good to pray to avoid trials of all sorts.[1] And if it is

[1] That it is right to pray (with the saving clause that follows), not to be led into any trials, while at the same time we know that it is God's will that some trials should come to us, may be seen by considering the particular case of bodily sickness. From time to time bodily ailments come to almost every man. We cannot believe that it is God's will to make a startling exception of us and save us entirely from them, and yet no one will hesitate to pray to be kept in good health or doubt that it is his duty to do all he can to keep himself in health.

right to pray not to be led into trial, it is our duty to avoid trial so far as we may:[1] it is a sin to rush, as too many, especially elder boys, are apt to do into situations of moral danger for the sake of the brag of being able to resist: and it is still more a sin to take any part in alluring others into such situations. In this matter it is emphatically our duty to do to others as we would that they should do to us: if we do not wish to be brought into perils ourselves, we must not do anything to bring others into them. This is a point on which the teacher will do well to insist.

iii. Reference to our Lord's prayer in the garden of Gethsemane serves to bring out clearly the connection of the two clauses of this petition. Our Lord prayed that the cup might pass from Him, and then added, *Nevertheless, not as I will, but as Thou wilt* (Matt. xxvi. 39). So it is here. We pray that God will not bring us into any trial, but inasmuch as we know that trial is the lot of man in this world, that it is the method of moral training which God employs, we add the words beginning with *but*—whatever trials God may send we pray that we may be delivered from that which alone can make the trial a real evil, the power of the evil one.

iv. This last word brings us to an important point in the second clause. There can be little doubt that the Revised Version is right in replacing *evil* by *the evil one*.[2] It is true that, inasmuch as the Greek forms for the masculine and neuter of the genitive case are the same, the original will bear either meaning, but in every instance in the New Testament where the phrase (ὁ πονηρός *the evil one*) occurs in a case where the masculine and neuter differ, it is in the masculine, and in those passages where, as here, it is ambiguous, the masculine gives much the more forcible meaning. (Cf. especially 1 John v. 19.) Here the gain to the meaning is

[1] This statement is undoubtedly true, but it does not afford any excuse to cowardice. Danger, spiritual or bodily, may result in evil, and is therefore to be avoided, but if the part of danger becomes a duty, if by risking ourselves we can do anything to help others out of danger, then as always the thought of others must take precedence of the thought of self, we must be ready to suffer for the sake of others. It is by losing our lives in this way that in truth we save them.

This principle will account for our Lord's going into the wilderness for the purpose of suffering temptation (Matt. iv. 1), and S. Paul's insisting on going to Jerusalem in spite of the clear warnings of the dangers which awaited him there (Acts xxi. 11-14).

[2] On this point see the letters which Bishop Lightfoot wrote to *The Guardian* in 1881, and which are reprinted in the 3rd Edition of his book, *On a Fresh Revision of the New Testament*, pp. 269-323. These letters may be taken to have settled the point. A still fuller and more complete discussion is given by Chase: *The Lord's Prayer in the Early Church*, chap. vii.

very clear. Trial results in evil when by yielding to it we are brought more under the dominion of Satan. The man that yields to trial, the man that sins becomes thereby the slave of the devil. The devil does his best to use every trial to increase his power: we pray that from that power we may be delivered. Whatever trials may come to us, many or few, great or small, we pray that in them all we may be protected from the power of him who would ensnare us, who would use them as the means of reducing us to slavery.

This last petition we can offer without any hesitation, because we know that it is God's will to grant it. His desire is that the trial may purify us and make us more truly His children, not that we may fall and become the servants of Satan. Cf. also—

'There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it' (1 Cor. x. 13).

v. The paraphrase does not follow at all closely the words of the petition. It omits entirely the idea of *not being led* into temptation, and substitutes that of defence when dangers have already arisen. This latter is of course involved in, but is not the whole of the prayer. It marks, however, and that rightly, the important fact, that what we need deliverance from, and defence against, includes both spiritual (ghostly) and bodily dangers. The second clause of the paraphrase includes the idea of *the evil one*, as that from which we need deliverance, but it does not mark the truth that sin and wickedness in man flow from him as their ultimate source, that it is by alluring men into these, that he establishes his rule over them. The result of yielding to Satan is marked by the closing words *everlasting death*. This phrase is remarkable. We are so accustomed to regard death as a ceasing to be, as a fact finished in a moment, that it may, at first sight, seem almost a contradiction in terms. The true view of death, however, is that it is the opposite of life. Bodily death is the opposite of bodily life, so everlasting death is the opposite of everlasting life. This latter, as we have seen, consists in the knowledge of God. As we come to know God more and more fully, so we realise more and more truly our eternal life. In contrast with this, as we become alienated from God, as sin gaining the dominion over us estranges us from our Father, our eternal life waxes faint, and we fall into a state of spiritual death. When the process is complete, when we are

separated from God without hope of return, then we are in a state which may truly be described as *everlasting death.* It is the state awarded to those who at the last judgment are placed amongst the goats on the left hand.

7. i. Amen=And this I trust He will do, of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

It was the custom in the Synagogues for the people to respond with the word *Amen* to the prayer of the officiating minister. From the Synagogue, the practice passed over into the Christian Church. The *Amen* of the people is their audible assent to the prayer which has been spoken. The priest acts as the spokesman of the people, but he is not a substitute for them. They, too, must pray, and take their part actively in the service. The paraphrase expands this meaning, and interprets the *Amen*, no doubt rightly, as involving belief in the answer to prayer. All prayer, of course, assumes this belief, but it is well, in teaching, to bring it out explicitly.

Another noticeable point is the phrase *through our Lord Jesus Christ.* This is, of course, an essential part of the Christian's prayer. It is through Jesus and through Him alone that we venture to draw near the Father. It is as members of His body, as having put on Christ, that we offer up our prayers. It is easy to see, from the circumstances under which it was given, that this could not be explicitly stated in the text of the Lord's Prayer. Our Lord has, however, taught us elsewhere (John xv. 16), that prayer is to be made to the Father *in His name*, and there can therefore be no doubt that it is well that this phrase is explicitly introduced in the Catechism.

ii. The Lord's Prayer in the true text, as may be seen in the Revised Version, ends with *the evil one.* The doxology, which is added in the Authorised Version and in some places in the Prayer Book, is no doubt a very early addition made to the prayer when used in the Liturgy of the Church. A very similar form is found in *The Teaching of the Twelve Apostles*, a document probably of the first century, which gives instructions as to the method of administering the sacraments, etc. It was, however, never introduced into the Latin Service Books, nor does it appear in the Prayer Book of 1549. In these books the prayer uniformly ends with *Amen*, just as it does in the Catechism.

CHAPTER III.

THE SACRAMENTS.

1. The change of style in this section of the Catechism is very apparent. It is much more scholastic in tone than what has preceded, and it must be confessed that while it is easier to get up for examinations, it is not nearly so valuable for the spiritual education of children. The repetition, in a different form, of the teaching on Baptism which was given at the beginning, is no doubt due to the desire to put forth a fairly distinct statement of the doctrine of the Church of England, as opposed to the errors held by the various sects—Romanists, Anabaptists, etc.—formed in England before the close of the sixteenth century.

The following analysis will exhibit the contents of this section:—

A. Sacraments in general:—
   - i. The actual number of Sacraments:—two.
     - *a.* Baptism. *b.* The Lord's Supper.
   - ii. The necessary parts of a Sacrament:—
     - *a.* The outward and visible sign.
     - *b.* The inward and spiritual grace.
   - iii. The marks of a true Sacrament:—
     - *a.* It must possess the necessary parts.
     - *b.* It must have been ordained by Christ Himself.

B. The Sacrament of Baptism:—
   - i. The outward sign, consisting of:—
     - *a.* Water. *b.* The words of administration.
   - ii. The inward grace, consisting of:—
     - *a.* Death which delivers from the power of sin.
     - *b.* The commencement of a new life marked by righteousness.
   - iii. The conditions that must precede Baptism:—
     - *a.* Repentance. *b.* Faith.
   - iv. The reasons for infant Baptism.

C. The Sacrament of the Lord's Supper :—
  i. The object with which it was ordained.
  ii. The outward sign :—
    a. Bread.
    b. Wine.
  iii. The inward grace :—
    a. The Body of Christ.
    b. The Blood of Christ.
  iv. The benefits received :—
    Spiritual strength and refreshment.
  v. The needful preparation—self-examination leading to :—
    a. Repentance.
    b. Faith.
    c. Charity.

2. Sacraments in general.

i. There are two or three points in the first question and answer—which deal with the number of the Sacraments—which seem to require notice.

a. The form in which the question is put involves the answer to the next question, since it speaks of Sacraments which Christ hath ordained. It does not then deny that there are other rites which might be called Sacraments in a lower sense of the word, but only sets forth that with the meaning put on the word in the Catechism there are but two.

b. But it is only of those things that are definitely appointed by Christ that we can venture to say that they are *generally necessary to Salvation.*

What we mean by *Salvation* has been fully explained before. Here we are taught that the two sacraments are necessary to all who would remain in that state. We cannot, as we have seen, keep God's commandments or walk in His way without His help being given us. Now, Baptism is the means whereby we enter into our true relationship to God. The Lord's Supper is, as we shall see, the means given by God to convey to us the strength required for our daily progress in holiness.

The word *generally* must be taken in the sense which it commonly bore in the theology of the sixteenth century, as the equivalent of the Latin *generaliter, i.e. relating to the genus, universally*; but we must remember that the teaching of the Catechism is intended for the children of the Church to warn

them against the peril of falling away and neglecting the privileges offered to them, and we must not pass from this view to condemn individuals who, for various reasons, through the circumstances of their birth, the neglect of the clergy where they live, etc., do not understand the value of Sacraments and therefore do not use them.

The following passages may be taken as illustrating the necessity of the use of the Sacraments :—

'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19).

'Verily, verily, I say unto you, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God' (John iii. 5).

'Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have not life in yourselves' (John vi. 53).

'And as they were eating, Jesus took bread and blessed, and brake it; and He gave to the disciples and said, Take, eat; this is my body. And He took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it' (Matt. xxvi. 26, 27).

c. The phrase *the Lord's Supper* is no doubt derived from S. Paul's words, 'When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's Supper' (1 Cor. xi. 20), though here no doubt the reference is to the whole ceremony, consisting of the Agapè or Love-feast which, in Apostolic times, after the example of the first institution, preceded and led up to the Holy Eucharist. Throughout the Western Church, in the Middle Ages, the name commonly given to the service was the *Missa* or *Mass*, a word taken from the concluding formula of the Latin service, *Ite, missa est—depart, the service is over*—and the sacrament itself was called *the sacrament of the altar*. It was, however, one of the chief objects of the reformers to bring back into its due place the communion of the people, as distinct from the Mediæval and modern Roman practice of the laity merely going *to hear Mass*, and very seldom communicating. Accordingly, in the Prayer Book of 1549, the Communion Office was called, 'The Supper of the Lord and Holy Communion, commonly called the Mass.' From that time the name has been common in England.

ii. *a.* The Latin word *sacramentum*, from which *sacrament* is derived, was used in a threefold application :—

(1) It denoted a sum of money deposited in court at the

commencement of a civil suit, as surety of the good faith of the parties.

(2) It was used of the oath taken by soldiers on their enlistment in the army, and from this it came to be used of any oath.

(3) It was applied to anything sacred.

The suitableness of the word in its second meaning to denote baptism is at once obvious, but it was probably the third meaning which suggested its use to the earliest Latin ecclesiastical writers. It must be remembered that the earliest of these date from the end of the second century, and that before that time all Christian literature was Greek. At this time we find *sacramentum* applied very widely, *e.g.* to the petitions of the Lord's Prayer, the elements used in Baptism and the Eucharist. Afterwards, however, there grew up the custom of using it of the chief rites of the Church, and in the Middle Ages it became limited (as it still is in the Roman Church) to the so-called seven sacraments, *i.e.* Baptism, Confirmation, the Eucharist, Marriage, Ordination, Penance, and Extreme Unction. Those, however, who speak of the seven sacraments never deny that Baptism and the Eucharist hold a unique place above the other five.

The definition given in the Catechism marks a further limitation of the word. Using it in the sense here given to it, it is undoubtedly wrong to apply it to anything except Baptism and the Eucharist, but it is necessary to remember that the word has been, and still often is, used in a wider sense, and before condemning the language of another it is essential to inquire what is the exact force which he attaches to the word.

b. There are a few points which must be carefully noticed in the answer to the second question.

(1) There should be no comma[1] between the words *grace* and *given*. It is the grace needed for the maintenance of the spiritual life that is conveyed to us in the sacraments. This, of course, is the great truth which it is necessary to realise. That it agrees with the teaching of Scripture will be seen when we discuss the sacraments separately.

[1] This comma is quite plain in the MS. Book Annexed to the *Act of Uniformity* of 1662, and has, therefore, been retained in the text. The punctuation of that age, however, cannot be relied on in questions of interpretation, and the connection of *given* with *grace* and not with *sign* (the connection which the comma suggests), not only makes much better sense, but is supported by nearly all the early translations of the Catechism. This matter was very fully discussed in *The Guardian* in July and August, 1891, where Canon Bright conclusively showed that the interpretation given in the text is the right one.

(2) It is the *outward and visible sign* that is *ordained by Christ himself*,[1] not the *inward grace*. This, too, is given by Christ, but the object of the clause is to distinguish those outward things which are appointed by Christ, and which are therefore essential to the Christian religion, from all other rites, which, however valuable they may be, have not the same sanction, and therefore cannot be placed on the same level.

(3) The words *the same* and *thereof* refer to the *inward grace*. God's grace entering the soul does not necessarily make itself felt. It is therefore given along with that which can be seen and touched, that that which can be felt may produce assurance of that which is spiritual. Again, God never acts arbitrarily. He has therefore appointed that the due use of these outward things shall be accompanied by the gift of inward grace. The sign is thus both a pledge that the grace is actually given and the means of conveying it.

c. The answer to this second question involves what is known as the sacramental principle, viz., that in His dealings with men God uses material things as the medium through which He conveys spiritual blessings, instead of acting directly, as He might do, on man's spirit; but it must be carefully noticed that in stating this sacramental principle as the ordinary method of God's dealings with man, we do not deny that He does, when He sees fit, dispense with them, and convey His gifts of grace directly to men.

This principle has its root deep down in the nature of things, and, taking man as he is, as formed of body, soul, and spirit, we may almost say that it is the only one by which the whole man can be redeemed and brought near to God. We can also see at once that, as a matter of fact, it is through outward and material

[1] It might have been better if the Catechism had stated explicitly what is clearly meant, that a record of the appointment of the sign by Christ is contained in the New Testament. Of course it is true that if Christ had ordained anything of the same level of importance as Baptism and the Eucharist, a record of it would, under the providence of God, have been preserved, but we must beware of rushing to the conclusion that because we have no such record, therefore an apostolic practice was not ordained by Christ Himself. Since Christ occupied the forty days in discoursing with the disciples of *the things pertaining to the kingdom of God* (Acts i. 3) the probability is the other way. Thus, when we find the apostles practising Confirmation and Ordination, we naturally refer their actions to His injunctions, interpreted by the course of events. And so we see that Confirmation, which has the two parts of a sacrament, the outward sign of the laying on of hands, and the inward grace of the gift of strength for the trials of life, can, in all likelihood, be traced back to our Lord, but inasmuch as there is no record of its appointment in the New Testament, it is not reckoned in the Catechism as a sacrament.

things that God does appeal to our souls. The living teacher who conveys to us spiritual truth is a case in point: the written word in which we study God's dealings with man, and from which we learn our own relationship to Him, is another, while we all feel the power of devotional music well rendered, and the influence of a beautiful, well-arranged church in helping us to realise the presence of God.

Again, if we turn to the Old Testament—the record of God's dealings with His chosen people—we find many specific instances in which material things are used, as they are said in the Catechism to be used, (1) as pledges to assure man of the reality of the inward blessing conveyed to him, (2) as means by which that blessing is actually conveyed.

(1) In the following instances it will be noticed that an outward sign was given as a pledge to assure man of the fulfilment of God's promise:—

(α) The rainbow was given to Noah as a pledge that the world should not again be overwhelmed by a deluge (Gen. ix. 8-17).

(β) Circumcision was given as the sign of the covenant to Abraham. It was the sure pledge to every one who was circumcised that in very truth he was a member of God's special people, that God would of a surety give him the blessings promised, provided only he remained faithful (Gen. xvii. 7-14).

(γ) The phenomenon of the burning bush was a pledge given to Moses of the presence of God, while the same truth was afterwards impressed on the people by the pillar of cloud which went before them in their wanderings, and rested on the Tabernacle when they encamped (Exod. iii. 2; xiii. 20-22; xl. 34-38).

(δ) The fleece of Gideon which was first wet with dew while the rest of the ground was dry, and then dry while everything else was wet, was a pledge to Gideon that God was with him, and that he would succeed in the task assigned him (Judges vi. 36-40).

(ε) The return of the shadow on the dial was a pledge to Hezekiah that the promise of God would be fulfilled and that he would recover (2 Kings xx. 8-11).

(2) In the following instances the outward sign is used not merely as a pledge but as the means whereby a blessing is conveyed to man:—

(α) When the people were consumed by the fiery serpents, the brazen serpent raised on the pole by Moses was used as the

means of conveying, to all who looked on it with the eye of faith, the blessing of health (Num. xxi. 7-9).

(β) The waters of Jordan, used according to God's command, were employed as the means of healing Naaman of his leprosy (2 Kings v. 8-14).

As we might expect, the same principle is even more prominent in the New Testament.

(1) (α) Our Lord's miracles were signs of His divine power, and pledges to the people that God was amongst them of a truth. We may quote the following in particular :—

(i). The healing of the man sick of the palsy at Capernaum was wrought to convince the Pharisees that the Son of man had power to forgive sins (Mark ii. 1-12).

(ii.) Special signs were wrought to set at rest the doubts of John the Baptist, and convince him that Jesus was indeed the Messiah who should come (Matt. xi. 1-6).

(iii.) The raising of Lazarus was wrought to convince the people that Christ was in truth the Lord of Life sent from God (John xi. 37-46).

(β) The bright light was a pledge to S. Paul that it was God who was speaking to him (Acts ix. 3-9).

(2) Although our Lord could, and at times did, perform His acts of healing by a word, yet more commonly He employed some visible means of effecting the cure.

(α) In the case of the man blind from his birth He anointed his eyes with clay and then ordered him to wash in the pool of Siloam (John ix. 1-7).

(β) In the case of the blind man at Bethsaida, the process of cure, first anointing with clay, and then putting his hands upon him, seems clearly adopted for the purpose of strengthening gradually the man's faith (Mark viii. 22-26).

We thus see that dealing with man by means of sacraments is well adapted to the weakness of man's nature, and is in accordance with the method continually employed by God. We can see further that it is involved in, and the natural outcome of, the fact of the Incarnation. Redemption extends to the whole man. When Christ came upon earth He united humanity in its completeness to the Godhead. Man is in a way of salvation when he shares the life of Christ freely given to him. Is it, then, anything wonderful if this life, which is to transform the body as well as the spirit, should be conveyed in a way which appeals to the bodily senses?

iii. The third answer states in a more explicit form what has already been put forth in the second; and brings out emphatically the restriction placed in the Catechism on the word *sacrament*. In older writers each part of the *outward sign* or *element, i.e. bread, wine, water*, is spoken of as itself being a *sacrament*. This is true if we use the word as equivalent to *a sacred thing*.

3. Baptism.

i. The appointment of the 'outward and visible sign' of Baptism is recorded in the following:[1]—

'Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19).

Cf. also—

'And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned' (Mark xvi. 15, 16).[2]

The first of these passages compared with the statement in the Catechism suggests two remarks:—

(α) Our Lord makes no special mention of *water*. The word *baptism* (Greek *βάπτισμα*) and the verb *to baptize* (*βαπτίζω*) originally mean *washing* and *to wash*. In the LXX. and New Testament they are used commonly of the purificatory washings of the Jews, and it is only through the immense importance of the rite ordained by Christ that they have become restricted to their modern use. Hence we see clearly that the word *baptism* involves of necessity the use of *water*.

(β) Our Lord's words teach the fundamental truth that by baptism men are brought into union with the blessed Trinity, rather than supply a formula for Church use.[3] Still it was quite natural to adopt them for this use, and there is no doubt that it was universally so employed before the end of the first century.

The translation *In the Name* for *Into the Name* comes to us through the Latin, but it misses the force of our Lord's words. It is, of course, true that the priest baptizes *by the authority of*

[1] In 1604, instead of the words *wherein the person is baptized*, the answer to the first question on baptism read *wherein the person baptized is dipped or sprinkled with it*. The change was made in 1662, no doubt to exclude the practice of mere *sprinkling*, as opposed to *pouring water on the child*, which is allowed in the Baptismal Office, and is indeed the almost universal custom.

[2] On the last twelve verses of S. Mark, cf. p. 46, *n.* 2.

[3] Cf. p. 32, *n.* 2.

the Father, the Son, and the Holy Ghost, but this is very different from the deep truth noted above as taught by our Lord.

ii. The inward grace of Baptism as stated here agrees in substance, though it differs in form, from the teaching at the beginning of the Catechism. One who is *dead to sin* is freed from the bondage of sin, so that he is no longer compelled to follow the dictates of sin. This is exactly the state of one who has truly *renounced the devil and all his works, the pomps and vanity of this wicked world, and all the deceitful lusts of the flesh.* On the other hand, the new birth unto righteousness marks the transition to a life in which righteousness not sin is the ruling motive, to a life corresponding to the baptized Christian's position as *a member of Christ, the Child of God, and an inheritor of the kingdom of heaven.*[1]

a. The first clause of the answer is no doubt taken from the following passage :—

'We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried, therefore, with Him through baptism into death : that like as Christ was raised from the dead through the glory of the Father, so we also

[1] The idea of Baptism as *a death unto sin and a new birth unto righteousness* is beautifully brought out in the ancient ritual of Baptism. The following is an account of the ritual employed in the Church of Jerusalem in the fourth century, as described by S. Cyril in his Catechetical Lectures delivered in Lent, 347 :—

On Easter Eve, as the night was closing over the city, the Catechumens assembled in the outer room of the Baptistery, and facing towards the West, as being the place of darkness, and of the powers thereof, with outstretched hand made open renunciation of Satan. Then turning them about with face towards the East, the place of light, they exclaimed, *I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance.* This said, they went forward to the inner chamber of the Baptistery and put off the garment wherewith they were clothed, and being thus naked, were anointed with oil from head to foot. After this preparatory unction, they were led by the hand to the font itself, and there each one was asked, *Dost thou believe in the name of the Father, and of the Son, and of the Holy Ghost?* and they, in answer, witnessed the saving confession of their faith, and dipped themselves thrice in the water, and thrice lifted themselves up from out thereof : and so set forth by symbol the three days' burial of the Lord and His Resurrection, and the saving water was to them at once death and life, at once *a tomb and a mother.* Then, on coming forth from the water they were clothed with white garments, significant of the purity and brightness of that spiritual vesture with which they were ever henceforth to be clothed. Afterwards, as Christ coming up out of the waters was anointed with the unction of the Holy Ghost descending upon Him in bodily shape as a dove, an unction not bodily but spiritual, so the baptized, when made partakers of *the anointed one*, are themselves *anointed* with holy oil on the forehead, the ears, the nostrils, and the breast, and while the body is thus touched with material ointment, the spirit is sanctified by the holy and life-giving Spirit.

See Smith : *Dictionary of Christian Antiquities*, vol. i. p. 157.

might walk in newness of life. For if we have become united with *Him* by the likeness of His death, we shall be also *by the likeness* of His resurrection; knowing this, that our old man was crucified with *Him*, that the body of sin might be done away, that so we should no longer be in bondage to sin: for he that hath died is justified from sin' (Rom. vi. 2-7).

Cf. also :—

'Having been buried with Him (*i.e.* Christ) in baptism, wherein we were also raised with Him through faith in the working of God, who raised Him from the dead' (Col. ii. 12).

b. The second clause is an explanation of the first. It states the following facts :—

(1) Man in his fallen nature is sinful, he is the slave of sin, and so, as he obeys that power, he comes under the wrath of God.

(2) Restored in Christ to his true relationship to the Father, man receives continually the grace needed to enable him to live as a child of God.

(3) Baptism marks the transition from the first state to the second, and may therefore be rightly described as *a death unto sin, and a new birth unto righteousness.*

The truth of these propositions has been abundantly shown before. It may suffice here to say that (1) is a simple statement of the truth known as the doctrine of original sin, that every one who sins and thereby widens the gulf between himself and God necessarily falls under the *wrath of God*, that fiery zeal which will not endure anything sinful, but will burn up every such thing that ventures to approach. The wrath of God on heathen nations can be seen by looking at their state of moral degradation and suffering even in this world.[1]

The phrase *children of wrath* is taken from the following passage, which probably suggested the form of the whole clause:—

'And you *did He quicken* when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh,

[1] Much discussion has been raised from time to time with regard to the state of heathen peoples, and as to whether it is not best to leave them to enjoy their life in peace without being troubled by either Christian civilisation or Christian religion. We cannot discuss this question here, but a true and sufficiently terrible picture of the state of a heathen nation, drawn on the spot by an eye-witness, may be seen in the deeply-interesting life of A. M. Mackay, pioneer missionary to Uganda (Hodder & Stoughton).

doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest;—but God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with Him and made us to sit with Him in the heavenly *places*, in Christ Jesus' (Eph. ii. 1-6).

The parallel passage (Col. ii. 13-15) may also be compared with advantage.

We have here, clearly marked, the change from a state of death, *i.e.* of life spent in bondage to sin, which is spiritual death, to a true life in Christ. This change is spoken of as a *quickening* or *making alive*, and it took place when those spoken of became disciples, *i.e.* at baptism.

iii. The question and answer on the requirements of baptism, and those that follow on infant baptism, are clearly unsuited to the religious teaching of children who have been baptized already. They mark strongly the scholastic character of this section, as distinguished from the purely didactic character of what precedes. The aim of the original Catechism was to teach the children of the Church their relationship to God, and the duties that relationship involved. The aim of this last part was to supply the Church with one of those statements of doctrine which, as we have seen in the Introduction, every body of Christians drew up for themselves in the sixteenth century. The old Catechism was the work of a genuine religious teacher; the last part was that of a controversial theologian.

a. The requirements for baptism clearly apply to the case of adult baptism, and to this alone. In the first days it is obvious that adult baptism must have been the almost invariable rule, because there could not for some time be any infants whose parents were Christians, and who would therefore be brought to baptism. And although, as we shall see below, it is practically certain that the custom of infant baptism arose in apostolic times, yet so long as the Church was spreading rapidly throughout the world, so long as the Christians were still in every place a small body surrounded by multitudes of heathen, adult baptism must have been the rule, and infant baptism, comparatively speaking, the exception. Under these circumstances, it is only what we should expect that in the New Testament we should find the teaching on baptism directly applicable to the case of adults, while it is left to the Church, acting under the promised guidance

of the Spirit, to adapt it to the altered circumstances caused by Christianity being very generally professed, and by adult baptism in consequence being comparatively rare.

b. Remembering, then, this limitation of their applicability, it is easy to see that the answer does state correctly the requirements for baptism. We must consider them separately.

(1) Repentance—We must be careful to distinguish true repentance from the mere feeling of sorrow for sin. The Greek word (*μετάνοια*), which is rendered by 'repentance' in the New Testament, means literally *a change of mind*—in its common application, *a change of mind with regard to sin*. Thus the man who repents changes his mind with regard to sin; he comes to a new and truer view of the evil of sin, and, as a consequence of that view, turns away from it for the future, or, as the Catechism puts it, *forsakes sin*. This change of mind is brought about by the feeling of true sorrow for past wrong-doing, sorrow for having transgressed God's Commandments and offended against the love of our Father. This truth is very clearly stated by S. Paul:—

'For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death' (2 Cor. vii. 10).

Looking at what it is, and what we have said above as to Baptism being a death unto sin, and a new birth unto righteousness, it is very clear that repentance is a necessary preliminary. That it is insisted on as such in the New Testament may be seen from the following:—

'Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins' (Acts ii. 37, 38).

(2) We have seen above that what is really important for the Christian life is not the profession with the lips of an orthodox creed but the trust of the heart in our Father in heaven, which enables us to believe His promises and leads us to rule our lives in accordance with His will. That it is this *trust* that is meant in the Catechism is clear from the explanatory words that follow. What is necessary for one coming to baptism is this trust in God, this feeling of assurance that God can and will fulfil His promises; in particular, that He will fulfil the promise made in baptism, and will with the birth of water give also the birth of the Spirit.

This faith may be illustrated by the case of the Philippian gaoler. When, in answer to the question of what he must do to be saved, he was told to believe on the Lord Jesus, and when, acting on that instruction, he showed his faith by kindness rendered to the Apostles, he was immediately baptized (Acts xvi. 30-33).

iv. *a.* It must be admitted that the reason assigned to justify the practice of infant baptism is very unsatisfactory, and is inconsistent with the teaching of the Baptismal Offices.[1] The reasons for the appointment of Godparents or sureties are fully set forth in Supplementary Note B, and the questions which they answer in the name of the child have been discussed in Part I. ch. ii. But however great the advantages of this institution may be, however far its origin may extend back, it is clear that it is no essential part of the sacrament as instituted by Christ,

[1] In 1604 this answer ran, 'Yes, they do perform them by their Sureties, who promise and vow them both in their names; which, when they come to age themselves are bound to perform.' To this the Puritans objected at the Savoy Conference: 'We desire that the entering infants into God's covenant may be more wisely expressed, and that the words may not seem to found their baptism upon a really actual faith and repentance of their own; and we desire that a promise may not be taken for a performance of such faith and repentance; and especially, that it be not asserted, that they perform these by the promise of their sureties, etc.' (Cardwell: *Conferences*, p. 326.) To meet this the words were altered to their present form. Although the new sentence is somewhat less emphatic than the old, it really has the same meaning, and it is hard to see how it can have given any satisfaction to the objectors. The teaching of Nowell's Catechism on this subject is so much more satisfactory that we quote part of it:—

M.—Sith Infants cannot by age perform those things (*i.e.* faith and repentance) that thou speakest of, why are they baptized?

S.—That faith and repentance go before baptism, is required only in persons so grown in years, that by age they are capable of both. But to infants the promise made to the Church by Christ, in whose faith they are baptized, shall for the present time be sufficient; and then afterward, when they are grown to years, they must needs themselves acknowledge the truth of their baptism, and have the force thereof to be lively in their souls, and to be represented in their life and behaviours.

M.—How shall we know that infants ought not to be kept from baptism?

S.—Seeing God, which never swerveth from truth, nor in anything strayeth from the right way, did not exclude infants in the Jewish Church from circumcision, neither ought our infants to be put back from baptism.

* * * * * * * * * *

M.—Is there any more that thou wilt say of this matter?

S.—Sith the Lord Christ calleth infants unto him, and commandeth that no man forbid them to come, embraceth them when they come to him, and testifieth that to them the Kingdom of Heaven belongeth, whom God vouchsafeth to be in the heavenly palace, it seemeth a great wrong that men should forbid them the first entry and door thereof, and after a certain manner to shut them out of the Christian Commonweal.—Nowell: *Catechism*, ed. Corrie, *Parker Society's Publications*, pp. 209, 210.

that baptism, administered with water in the Name of the Father, the Son, and the Holy Ghost, is perfectly valid whether there are Godparents or not. The truth of this is fully recognised in *The Ministration of Private Baptism of Children in Houses.* In the case of a child which seems likely to die, the minister is directed to baptize it in this form without any Godparents, and baptism so administered is regarded as perfectly valid. If the child unexpectedly recovers it becomes necessary to provide for its future upbringing, and therefore, in the subsequent service which takes place in the church, the Godparents are appointed and answer the same questions (with the omission of the third, which is not now suitable) as in the case of Public Baptism.

As a matter of fact, in the sixteenth century many who were ready enough to accept the practice of infant baptism felt great difficulty in the Godparents' professing faith and repentance in the name of the child,[1] so that, so far from tending to reconcile the Puritans to the retention of the practice, this answer put additional difficulties in the way of some at any rate whom it would have been well to conciliate.

b. The following is a brief statement of the grounds on which the practice of infant baptism may be justified :—

(1) When the Apostles were sent forth to make disciples of all the nations, to admit all men to the blessings and privileges of the New Covenant by Baptism as they had before been admitted to the Old by circumcision, no hint that they were instructed to make any limitation with regard to age is recorded. Now circumcision was, according to the Law, administered to infants on the eighth day after birth (Gen. xvii. 12), hence it is clear that to refuse the rite of admission to the New Covenant to children on account of their age would have been entirely opposed to the preconceived ideas of the Apostles, and we cannot imagine their doing it without the express command of Christ.

(2) Now it is clear that there is no record that Christ ever gave any such command; but not only so, His whole treatment of children is directly opposed to the idea that He meant

[1] *cf.* The first complaint laid before James I. after his accession by a large number of Puritan ministers, in the document known as the Millenary Petition.

'1. In the Church Service : that the cross in baptism, interrogatories ministered to infants, confirmations, as superfluous, may be taken away.'—Cardwell : *History of Conferences,* p. 131.

The questions addressed to infants in Baptism were also alleged at the Hampton Court Conference, as one of the chief reasons why the Puritans objected to subscribing to the Prayer Book.—*Ib.* p. 195.

them to be excluded from the church till they came to years of discretion. In illustration of this it is sufficient to quote the account of His blessing the children that were brought to Him:

'And they brought unto Him little children, that He should touch them: and the disciples rebuked them. But when Jesus saw it, He was moved with indignation, and said unto them, Suffer the little children to come unto Me: forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And He took them up in His arms and blessed them, laying His hands upon them' (Mark x. 13-16).

(3) We know, of course, that Christ gave much instruction to the Apostles, especially during the forty days, which has not been handed down to us, and it may be said that possibly the exclusion of infants from baptism was contained amongst these unrecorded sayings. If it was so, however, it is clear that some trace of the command would be discernible in the conduct of the Apostles. But there is no such trace. On the other hand, on various occasions we read of the baptism of whole households at once.[1] Now, it may be too much to say that this *proves* that the Apostles practised infant baptism: but when we remember that the Greek *household* included not merely the family but the domestic slaves and their families, we shall see that it is very unlikely that there were no infants in any of them, and if these were there, and were not baptized, it is very strange that the exception was not mentioned.

(4) When we leave the times of the Apostles we find that while, as we have seen must necessarily have been the case, adult baptism continued for some time to be the rule, infant baptism was a continually growing custom, which is borne witness to by the Fathers from the time of Irenaeus,[2] who was born about A.D. 120, and was the disciple of Polycarp, who in his turn was the disciple of S. John, onwards. It is true that in the end of the second century Tertullian[3] raised objections to the practice. He gives reasons for this opinion similar to those which have often been produced since, but he never hints that infant baptism was a new thing lately introduced, rather does the form of his argument show that it was the long-established custom of the church.

[1] The household of Lydia (Acts xvi. 15), of the Philippian gaoler (*ib. v.* 33), and of Stephanas (1 Cor. i. 16).

[2] Con. Haer. *lib.* ii. *c.* 39.

[3] De Baptismo, *c.* 18.

(5) The difficulty which has often been felt, and which is stated in this question, may be obviated if we go back to our Lord's words already quoted, 'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein' (Mark x. 15). The repentance required of the adult, by which he turns away from the sin that clings to him, the trust which brings him back as a wandering child to his Father's presence, are necessary because by them the heart is opened to receive the grace of God freely given. The child's heart is open already. The innocent infant can oppose no obstacle to the communication of God's grace, and so the life-giving stream flows as freely in this case as in that of the adult, when the bar of sin wilfully persisted in is removed by repentance, and the bar of disbelief by trust.

3. The Lord's Supper.

i. It will be well, before discussing the text of the Catechism in detail, to give an account of the original institution of the Eucharist,[1] noting the sequence of the events as accurately as we are able to determine it.

a. We must note first that the Feast of the Passover and the Feast of Unleavened Bread were in reality distinct, although either name was often used to denote both. On the 13th Nisan[2] the head of every family had to search carefully for every particle of leaven and collect it together. On the 14th the leaven had to be destroyed before mid-day. After the ordinary evening sacrifice, which took place earlier than usual on this day, the Paschal Lambs—one lamb being provided for each company of from ten to twenty persons—were sacrificed in the Temple, and the Passover supper itself followed in the evening. The Feast of the

[1] This word, which is the Greek εὐχαριστία in Roman letters, is the earliest name used in Christian writers for the Sacrament of the Lord's Supper. It is found with this meaning in *The Teaching of the Twelve Apostles*, ch. ix. ; several times in Ignatius (*Phil.* iv. ; *Smyrn.* viii., etc.) ; and probably once in S. Paul (1 Cor. xiv. 16). It describes the Sacrament as the great Christian service of Thanksgiving, and is no doubt derived from the fact that our Lord 'gave thanks' (εὐχαριστεῖν) over the bread and wine when He gave them to the disciples (Matt. xxvi. 27 ; 1 Cor. xi. 24). Being furthest removed from the controversies which have raged round the Sacrament since the Reformation, it seems on the whole the best word for general use.

[2] Abib or Nisan was the name of the first month of the Jewish year. The months were *lunar*, extending to twenty-nine or thirty days, each month beginning at the new moon. Ordinarily there were twelve months in the year, but to keep the months from changing from one season to another an intercalary month was inserted every two or three years before the last month. Nisan began on the new moon, which fell in the end of March or beginning of April.

Passover was succeeded by that of Unleavened Bread, which lasted from the 15th to the 21st Nisan.

The ritual of the Passover Supper in the time of Christ was briefly as follows :—

(1) Each company, which was under the guidance of a president, took its place at the table, the usual posture being a reclining one, each person being on a cushion and resting his head on the left hand, while the right hand was left free.

(2) When the supper commenced, the president took a cup of red wine, mixed with water, spoke over it a form of blessing, thanking God for the mercies showered on Israel and for the gifts of the fruits of the earth, and passed it round the company.

(3) This cup was followed by a formal washing of his hands by the president.

(4) After these proceedings, which were regarded as merely preliminaries, the president took some of the bitter herbs which were provided, dipped them in salt water, ate of them, and then passed them round.

(5) The bitter herbs were followed by one of the most interesting parts of the ceremony. The youngest of the company made inquiry as to what the meaning of the feast and its ceremonies was, and in reply the president narrated the history of of Israel from the time of Terah, Abraham's father, down to the deliverance from Egypt and the giving of the Law. This was known as the *Haggadah*, or *showing forth*, and no doubt sprang from Ex. xiii. 8.

(6) Then the president took up in succession the three dishes which were essential to the feast—the Passover Lamb, the Unleavened Cakes, and the Bitter Herbs—and explained their meaning. '*The Passover Lamb* means that God passed over the blood-sprinkled places on the houses of our fathers in Egypt; *the unleavened bread* means that our fathers were delivered out of Egypt (in haste); and *the bitter herbs* mean that the Egyptians made bitter the lives of our fathers in Egypt.'[1]

(7) After this the first part of the *Hallel*—Psalms cxiii. and cxiv.—was sung, followed by a brief thanksgiving, the drinking of a second cup of wine, and a second washing of hands, this time by the whole company.

(8) After the hand-washing the president broke one of the unleavened cakes and spoke over it a form of blessing, after

[1] This is the explanation given in the Mishnah, quoted by Edersheim : *The Temple and its Services*, p. 203.

which pieces of the broken cake, together with *bitter herbs*, were dipped in the *charoseth*—a sauce made of fruits and vinegar—and given to each member of the company.

(9) Then followed the great central act of the feast, the partaking of the Paschal Lamb. This was emphatically *the supper*. All that came after it was spoken of as being *after supper*.

(10) Next a third cup of wine was blessed and passed round. Great importance was attached to this cup, and it was known in Jewish writings as *the cup of blessing*.

(11) The whole service was concluded by the partaking of a fourth cup, and the singing of the second part of the *Hallel*—Psalms cxv., cxvi., cxvii., and cxviii.—ending with a special blessing, known as the *blessing of the song*.

b. We can now follow the Gospel narratives with comparative ease:—

(1) Immediately after sunset on the 13th Nisan, that is, at the commencement of the 14th—the first day of unleavened bread—our Lord sent Peter and John into the city to prepare the Passover[1] (Luke xxii. 8, parallels).

[1] It is here assumed that the supper recorded in the Gospels was not the regular Passover supper, but a feast celebrated by our Lord the evening before. This seems to be necessarily involved in the narrative of the crucifixion as recorded by S. John. Cf.—

'They led Jesus therefore from Caiaphas into the palace: and it was early: and they themselves entered not into the palace, that they might not be defiled, but might eat the passover' (xviii. 28).

'Now it was the Preparation of the passover: it was about the sixth hour. And he [Pilate] saith unto the Jews, Behold your King!' (xix. 14.)

Besides this, it brings the crucifixion to the very time of the slaying of the Paschal Lamb, *i.e.* the afternoon of the 14th Nisan. It may be added that this date seems to have been that accepted by the earliest Christian writers.

On the other hand, the synoptic narratives, at first sight at any rate, seem to assume that the supper was the true Passover, and not an anticipation of it. Cf.—

'Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover?' (Matt. xxvi. 17, parallels.)

'And the disciples did as Jesus appointed them: and they made ready the passover' (*ib.* 19, parallels.)

'And He said unto them, With desire I have desired to eat this passover with you before I suffer' (Luke xxii. 15).

But, with regard to the first two passages, it may be said that it was quite natural for the disciples to prepare what they believed would be used the next day for the Passover, though Christ meant to employ it differently, and the third seems to admit of the following paraphrase:—

'With desire have I desired to eat this supper, which for you and Me is this year the passover. For the future the passover is done away, it is replaced by the rite which I now institute.'

And besides, the words which follow—*before I suffer*—seem to indicate the

(2) On entering the city the disciples found the upper room already prepared (Mark xiv. 15), and though, of course, the Paschal Lamb could not be offered till the next day, the afternoon of the 14th, all other preparations would be quickly finished.

(3) Our Lord and the rest of the disciples soon followed the two who had gone on before, and sat down to supper immediately, instead of waiting for the usual time—the following evening (Matt. xxvi. 20, parallels).

(4) When supper commenced the Lord took the first cup and passed it round amongst the disciples, with the words, 'Take this and divide it amongst yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come' (Luke xxii. 17, 18).

(5) Then followed the hand-washing by the president, which our Lord converted into the very impressive ceremony of the foot-washing (John xiii. 2-11.)[1]

(6) After this followed the prediction of the betrayal, the questioning of the disciples as to who it should be that should betray the Lord, and the giving of the sop, which no doubt consisted of the bitter herbs dipped in salt water, which was passed round at this point[2] (John xiii. 21-30).

(7) Then followed the discourses which are recorded in S. John (xiii. 31—xvi. 33), followed by the great prayer of self-oblation, in ch. xvii. These would take the place of the *Haggadah*, and the setting forth by the president of the meaning of the Passover dishes.

(8) As there was no Paschal Lamb, the central act of the feast was replaced by the breaking of one of the unleavened cakes and the blessing of the third cup of wine.

Christ Himself, the true Paschal Lamb, was then in the very act of being offered up: in the words which had preceded, He had dedicated Himself to the Father, and so it is suitable that the lamb offered continually as a type of Him who was to come should be replaced by that rite which was to be for all time the memorial of His death.

necessity the Lord was under to anticipate the usual day of the feast, in order to secure time for the supper with His disciples.

The question is discussed at length by Westcott: *Introduction to the Study of the Gospels*, pp. 339-344.

[1] Notice that the true translation in *v.* 2 is that of the Revised Version, *during supper*, not *after supper* as in the Authorised Version.

[2] According to this arrangement Judas was not present at the Last Supper. The contrary is often assumed (*e.g.* in the first exhortation in the Communion Office), but on no good grounds.

The following are the four narratives that have come down to us of the institution :—

S. Matthew.

'And as they were eating, Jesus took bread ['a loaf,' *marg.*, *i.e.* one of the unleavened cakes], and blessed and brake it; and He gave to the disciples and said, Take, eat; this is My body. And He took a cup and gave thanks, and gave to them, saying, Drink ye all of it; for this is My blood of the covenant, which is shed for many unto the remission of sins' (xxvi. 26-28).

S. Mark.

'And as they were eating He took bread ['a loaf,' *marg.*] and when He had blessed, He brake it, and gave to them, and said, Take ye: this is My body. And He took a cup, and when He had given thanks He gave to them: and they all drank of it. And He said unto them, This is My blood of the covenant, which is shed for many' (xiv. 22-24).

S. Luke.

'And He took bread ['a loaf,' *marg.*], and when He had given thanks He brake it, and gave to them, saying, This is My body, which is given for you: this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the new covenant in My blood, *even* that which is poured out for you[1]' (xxii. 19, 20).

S. Paul.

'For I received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which He was betrayed, took bread: and when He had given thanks He brake it and said, This is My body, which is for you: this do in remembrance of Me. In like manner also the cup after supper,[2] saying, This cup is the new covenant in My blood: this do, as oft as ye drink *it*, in remembrance of Me' (1 Cor. xi. 23-25).

(9) After the institution of the Lord's Supper, a psalm—no doubt the second part of the *Hallel*—was sung, and the whole party went out to the Mount of Olives (Matt. xxvi. 30, parallels).

ii. The Catechism begins with the object for which the Lord's Supper was instituted.

a. The answer is clearly based on the following passage :—

'This do, as oft as ye drink *it*, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come' (1 Cor. xi. 25, 26).

The words which are rendered *in remembrance* would perhaps be better represented by *as a memorial*[3] (εἰς τὴν ἐμὴν

[1] I have quoted these verses as genuine, because the reasons adduced for excluding them from the text of S. Luke do not seem to me at all conclusive. The external evidence is entirely in favour of their retention. The difficulty that has been felt as to the reference in S. Luke to two cups is, I think, removed by the consideration of the Passover Ritual as given above, and the close resemblance to S. Paul is easily explained by the intimate personal relations which existed between him and S. Luke.

[2] *i.e.* At the stage of the feast known amongst the Jews as *after supper*, when the Paschal Lamb had been partaken of and the third cup was about to be passed round.

[3] The word ἀνάμνησις occurs in the LXX. of the following passages :—

'And thou shalt put pure frankincense upon each row [*i.e.* of the shew-bread], that it may be to the bread for a memorial, even an offering made by fire unto the Lord' (Lev. xxiv. 7).

'Also in the day of your gladness, and in your set feasts and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God' (Num. x. 10).

It will be noticed that in both these passages—and besides these the word

ἀνάμνησιν). At any rate a little consideration will show that the words have a threefold application :—

(1) The Lord's Supper is the means of recalling to the memory of the communicants the death of Christ and all that flows from it. This is the thought that is brought into chief prominence in the Catechism.

(2) The continual celebration by the Church of the Lord's Supper, commencing at the very first, is a perpetual witness before men to the truth of those facts on which it is founded. As the Passover was a continual witness to the deliverance of the people from the bondage of Egypt, so the Eucharist is the continual witness to the redemption of mankind from the power of Satan. As the Passover was to continue till the old dispensation should come to an end at the first coming of Christ, so the Eucharist is to last till Christ appears again with glory.

(3) As the high-priest[1] on the great day of Atonement, after offering sacrifice for the sins of the people, entered into the Holy of Holies, and there presented before the mercy-seat the blood of the victim, so Christ, our great High Priest, after offering the sacrifice of Himself once for all, entered into the real Holy of Holies, and there, in the immediate presence of the Father, presents that sacrifice, not once only, as the Aaronic priest did because he had immediately to leave the Holy of Holies, but continually. The Aaronic sacrifice made atonement for the sins of the people for a time : the sacrifice of Christ once for all takes away the sin of the world. By pleading that sacrifice before the Father it is made actually available for the sins of each succeeding generation. Christ pleading that sacrifice in heaven continually makes intercession for us ; man, celebrating the Holy Eucharist on earth, joins in that pleading, presents before God a memorial of the death of Christ.[2]

occurs only in the Titles of Psalms xxxviii. and lxix.—the idea is that of a memorial presented before God, by which the worshipper is, so to speak, brought to the memory of God, and his place among the covenant people retained.

[1] I have tried in this paragraph to indicate very briefly the great argument which is worked out in the Epistle to the Hebrews. The student who wishes to understand it should study the Epistle carefully, particularly iv. 14—v. 10, vii. 11-28, ix. 11-14, and the Ritual of the Day of Atonement given in Lev. xvi.

[2] Notice how this thought, that in the Eucharist man upon earth joins in the worship that is continually presented in heaven, is brought out in the Preface, one of the most ancient parts of the Communion Office, dating back, as it does, at least to the second century.

'Therefore with Angels and Archangels, and all the company of heaven we

b. Two other points in this answer require to be briefly touched on :—

(1) The death of Christ is spoken of as *a sacrifice.* It is scarcely necessary to say that this is the view which runs completely through Scripture. Christ's death is the real propitiatory sacrifice, of which all the sacrifices of the Old Covenant were but shadows, and from which they derived all their efficacy. The following passages may be quoted to specially illustrate this truth :—

'For what the law could not do in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and *as an offering* for sin, condemned sin in the flesh' (Rom. viii. 3).

"But now once, at the end of the ages, hath He [*i.e.* Christ] been manifested to put away sin by the sacrifice of Himself' (Heb. ix. 26).

'And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins : but He [*i.e.* Christ], when He had offered one sacrifice for sins for ever, sat down on the right hand of God' (*ib.* x. 11, 12).

(2) The Holy Eucharist brings to remembrance not only the death of Christ, but also the *benefits we receive thereby.* We must take care not to limit these benefits, as seems to be often done, to the removal of the punishment due to our sins. The passages of Hebrews quoted above show that the death of Christ takes away sin itself, not merely the punishment of it. Cf. also the announcement of the Baptist : 'Behold the Lamb of God that taketh away the sin of the world' (John i. 29).

And the words of S. Peter :—

'Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness ; by whose stripes ye were healed' (1 Peter ii. 24).

The sacrificial idea is clear in both these passages, but the second points out the true range of the benefits which Christ's death brings to man. It shows that in virtue of it, we are enabled to live unto righteousness. Because Christ died, because we are buried with Him by baptism into death, therefore we are enabled to live lives worthy of the children of God.

laud and magnify Thy glorious name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory ; glory be to Thee, O Lord most High.'

iii. The outward sign in the Lord's Supper need not detain us long. The words of institution in which the command to receive the bread and wine are included, have been quoted above, and need not be here repeated, but we must notice the full force of the command, *This do*[1] *in remembrance of me.* It does not merely inculcate the receiving of the elements, but is the instruction to the Church to celebrate the Eucharist with all the symbolic acts which Christ had performed: it is the command to bless and break the bread, to bless the cup, to speak over them the words used by Christ, to distribute them to the faithful.

iv. The answer regarding the inward and spiritual grace of the Eucharist is based on the following:—

'Take, eat; this is My body . . . Drink ye all of it, for this is My blood of the covenant' (Matt. xxvi. 26, 27, parallels).

'The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread [loaf, *marg.*] which we break, is it not a communion of the body of Christ?' (1 Cor. x. 16.)

In the latter passage, the word *communion* seems to be almost equivalent to *participation in.* He who receives the consecrated elements does in very truth, S. Paul teaches, participate in the body and blood of the Lord, and thus this passage, as well as our Lord's own words, amply support the emphatic statement that in the Eucharist, *the body and blood of Christ are verily and indeed taken and received.*

a. It will be noticed that nothing is said as to the mode of the fulfilment of Christ's promise. It is stated as a spiritual fact, and is to be accepted as such. How spirit acts on and through matter is, and must always remain a mystery, but this difficulty of explanation, which is similar to the difficulty of explaining the Incarnation itself, and indeed the complex nature of man as consisting of body, soul, and spirit, is no reason for questioning a fact borne witness to by Christ, and by numbers of faithful Christians, who have witnessed, and do witness continually, to the spiritual blessing which the partaking of the elements conveys.

Nearly all the endless discussions that have gathered round this subject have sprung from the efforts to explain this great spiritual fact, and those who have denied that presence and reduced the elements to mere symbols, have been driven to do

[1] It is strenuously maintained by some that this word should be replaced by *offer*. It is a sufficient answer to this to remark that the idea is purely modern, and was never suggested by any commentator or preacher for many centuries after the time of Christ.

so by the bad philosophy and the materialistic theories which have been put forward to account for it.

The following words, with which Hooker closes his discussion of this subject, seem to set forth with much power the true view of all such discussions and of the teaching of the Catechism on this subject. He says :—

'Let it therefore be sufficient for me presenting myself at the Lord's table to know that there I receive from Him, without searching or enquiring of the manner how Christ performeth His promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but over patiently heard, let them take their rest; let curious and sharp-witted men beat their heads about what questions themselves will, the very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to His very cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side, in the wounds of our Redeemer we dip our tongues, we are dyed red both within and without, our hunger is satisfied, and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb and made joyful in the strength of this new wine, this bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins as for a sacrifice of thanksgiving, with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not, it is enough that to me which take them they are the body and blood of Christ, His promise in witness hereof sufficeth, His word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, O my God, thou art true, O my soul, thou art happy!' (*Eccl. Polity*, v. lxvii. 12).

b. We must add a few remarks on the words *by the faithful*, which occur in this answer :—

(1) As we saw in the case of Baptism, faith, trust in God, the assurance that He can and will perform His promise, is necessary to every one who would receive any blessing in the Lord's Supper; but, inasmuch as a communicant is necessarily by his position a more or less instructed Christian, we should expect in him a fulness and correctness of belief which cannot be expected

in candidates for Baptism. That this is the idea of the Church is indicated by the fact that, while the creed confessed at Baptism is the Apostles', communicants are required to confess their faith in the fuller and deeper Nicene Creed.[1] By the word 'faithful,' then, we are to understand not merely those who trust in God, but those who, in addition, accept the Catholic Faith as set forth in the Creeds.

(2) Our Lord, in His discourse concerning Himself as the Bread of Life (John vi. 22-65), sets forth the blessings which follow from *eating His flesh* and *drinking His blood*. Cf.—

'I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world' (*v.* 51).

'He that eateth My flesh and drinketh My blood hath eternal life: and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father sent Me, and I live because of the Father; so he that eateth Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers did eat and died: he that eateth this bread shall live for ever' (*vv.* 54-58).

(*α*) While, on the one hand, it is clear that these words cannot be restricted to the Eucharist—that is, while we cannot deny that those, who are not for any reasons the validity of which God alone can judge communicants, may receive in other ways the body and blood of Christ, and enjoy the blessings which flow from them—it is quite plain that they point directly to that feast, that the ordinary way for men to eat Christ's body and drink His blood, and therefore have the eternal life which is here promised, is the partaking of it.

(*β*) Again, as our Lord's words have an application beyond the partaking of the Eucharist, so it is clear that they only apply to those who partake in faith, to those who are striving to follow Him, who are seeking to do His will,—that it is only these who receive the blessings which Christ promises: that since *eternal life* is absolutely promised to all, without exception, who eat Christ's flesh and drink His blood,[2] it is only the faithful com-

[1] On this Creed see Supplementary Note H.

[2] It may be well to recur here to what has been pointed out before that *eternal life* essentially consists in the *knowledge of God*, and therefore that, as this is not a thing given once for all, but becomes fuller and truer from day to day, so

municants who can be said truly to do so; and we thus see the complete justification of the limiting words which we are considering.

(γ) While we accept this truth fully, we must beware of falling into the error pretty widely held—of believing that the presence of Christ is to be sought, not in the consecrated elements, but only in the devout communicant; or, in different words, of believing that the presence of Christ is purely subjective. It may be sufficient to point out that this idea is directly contrary to our Lord's words of institution, and also to the teaching of S. Paul. Cf.—

'For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body' (1 Cor. xi. 29).

'The *judgment* spoken of, the discrimination between the good and the bad, which we are here taught comes to every communicant, becomes *condemnation* to the man who receives without faith and thus puts a bar in the way of the operation of God's grace. The priest offers him the Body of the Lord. With his hand he receives the material element, but he does not put forth faith, the hand of the Spirit, to receive the spiritual food.

But this error is not merely a matter of theory, it issues in the very practical mistake of regarding the consecrated elements as in themselves indifferent, and on the one hand leads some earnest Christians to neglect the Lord's Supper, and on the other may lead to careless reception, and thus to that very sin which S. Paul denounces of *not discerning the body*.

v. The next question seems to be intended as an explanation of the preceding. The true benefit received in a Sacrament is, of course, the inward and spiritual grace conveyed by it; but this question, so to speak, points out the end in which this grace—the Body and Blood of Christ—issues, it shows what we should expect to find as the tangible result of repeated communions.

There does not seem to be any reason for drawing a distinction between the *strengthening* and *refreshing*, as if the one was due to the Body and the other to the Blood of Christ, but the two needs are to be taken as together supplied in the Eucharist. The phrase is, of course, derived from the image of the Christian

it is with the former. Every one who partakes of the Eucharist with faith—even though that faith may be very weak and imperfect, yet if it is real, if he does desire to know more of God, to do His will better than before—hath eternal life, a life which may indeed be very feeble, but yet true, and from week to week growing and strengthening as he receives continually the spiritual bread which comes down from heaven.

as a pilgrim travelling along the path of life. As he journeys from day to day he continually needs refreshment after the fatigue of travelling, and renewed strength to pursue the path before him. Both of these wants are supplied by the Eucharist, the spiritual food which is not received once only but continually.

To show that this agrees with the teaching of Scripture, it is not necessary to do more than refer back to the passages quoted from S. John, p. 177, and the comments there made upon them.

vi. The necessity of self-examination as a preliminary to the reception of the Lord's Supper is based on the following words of S. Paul :—

'But let a man prove himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body'[1] (1 Cor. xi. 28, 29).

In the Authorised Version and in the Bishop's Bible of 1568, which was practically the authorised version in use in 1604, we have *examine* instead of *prove*. The latter word gives the true sense. What is required is not the raking up of the past, and balancing the good against the evil, but the testing of the character and intentions of the present, whether it is really our desire now to keep God's Commandments and walk in His ways for the future. If it is, the grace of the Eucharist will help us so to walk; if it is not, our Christian profession is a mockery, and the Eucharist, in which that profession is proclaimed to the world, seals our condemnation.

The consideration of the past, the honest inquiry as to our previous life, the examination as to how far we have before succeeded in carrying out our good intentions is, however, a very real help as showing how much reliance we can place on our present resolves; it shows the dangers to which we are specially prone, points out the particular weaknesses of our character, and emphasises the need of working out our salvation with *fear and trembling*. Thus it is very important as a means to an end, but is of no value if treated as an end in itself.

[1] It seems worth while to quote the following question and answer from the Shorter Westminster Catechism as bringing out the true meaning of these verses :—

'Question 97.—What is required to the worthy receiving of the Lord's Supper?

'Answer.—It is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience : lest, coming unworthily, they eat and drink judgment to themselves.'

This character of the self-testing required, and the position assigned to the examination of the past, is very clearly brought out in the Catechism. We must consider in succession the clauses of the answer.

a. We have explained above, p. 164, the true meaning of repentance as being that turning away from sin which is brought about by an honest consideration of it in its real nature, and the godly sorrow which springs from the realisation of sin in oneself. Here, however, the word is used rather with a view to the past alone, the change of life which true repentance involves being explicitly brought out by the second clause.

It is necessary to notice carefully the phrase *a new life*. It does not indicate that the life should be suddenly changed. The Christian ideal is not a life marked by sudden changes, but one which, beginning from the first germ in baptism, continually grows stronger day by day and week by week, a life which originates in the new birth of water and the Spirit, and which is renewed day by day by the grace of God. This is the life which S. Paul speaks of as the *life of the new man* in contrast with that of *the old man*.[1] It is the life which, being the life of one *buried with Christ by baptism unto death* and therefore *with Him raised up again*, must be marked by the doing of God's will, which is meant here. True repentance must be characterised by the resolve to live this life. The Eucharist must be looked on as a help to living it. Cf.—

'But now put ye also away all these: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge of Him that created him' (Col. iii. 8-10).

b. In the second place, we must test the reality of our faith. As explained above, this word is used here almost in the sense

[1] For this idea of the *newness* of the Christian life, cf. :—

'Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new' (2 Cor. v. 17).

'But ye did not so learn Christ; if so be that ye heard Him, and were taught in Him, even as truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit: and be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth' (Eph. iv. 20-24).

'Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life following the commandments of God' (Short Address in Communion Service).

'And grant that we may ever hereafter serve and please Thee in newness of life' (Confession in Communion Service).

of trust. It is that faculty of the soul which realises the existence and the presence of God, the faculty by which man can throw himself into the arms of God. As the Eucharist sets forth specially the death of Christ, the love of God to man which is displayed by that death, and the blessings which come to man through it, the object to which the faith of an earnest communicant is necessarily directed is *God's mercy through Christ.* The question to be decided is whether we do believe in this mercy, whether we look to it, and to it alone, for the deliverance from evil which we know we need.

Further, this faith must not be dead but *lively*, or *living.* The word *lively* is used in the Authorised Version to denote that which is full of life, hence vigorous and strong. Cf.—

> 'But mine enemies *are* lively, *and* they are strong;
> And they that hate me wrongfully are multiplied.'
> (Ps. xxxviii. 19.)

This *lively faith* necessarily issues in action; it is the opposite of that which S. James condemns as *dead.* Cf.—

'What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from *thy* works, and I by my works will show thee *my* faith. Thou believest that God is one: thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren?' (James ii. 14-20.)

The possession of this faith will necessarily lead to the feeling of thanksgiving for the mercy of God, and thus we see not only that a *thankful remembrance of the death of Christ* necessarily follows on a *lively faith*, but also how the Lord's Supper, which is the memorial of Christ's death, is necessarily the great feast of thanksgiving, the highest act of Christian praise.

c. The Eucharist is essentially the sacrament of love. As men of all classes, from the prince to the peasant, receive equally from the one hand, the Body of Him who is equally the Lord of all, their brotherhood with one another as members of Christ is established and witnessed to the world.[1] Hence it is clear that

[1] Cf. the description of the Communion in Kingsley: *Alton Locke*, chap. xli.

he who, when he approaches that feast, harbours any unbrotherly feelings, he who is not actuated by love to all men with whom he has to do, by that very fact belies the truth to which his partaking of the Eucharist bears witness.

Thus part of the previous self-testing is necessarily directed to our relations to other men, to the inquiry whether we do feel towards them as a man ought to do to those whom he recognises as his brothers.

This is what is intended by the last clause—*and be in charity with all men*; and this view will save us from identifying the state which it describes with that of one who looks carelessly on another's conduct, and is ready to pass by without rebuke the evil that he sees another do. This is not the conduct of a brother. One who really loves his brother will do what he can, even at the expense of inflicting pain, if necessary, to turn him from his evil ways; but while he does so he will take care to harbour no vindictive feelings or resentment for personal injury. The latter is directly opposed to a state of charity, the former is essentially involved in it.

Thus the pronouncing a judicial sentence on a guilty person involves no breach of charity on the part of the judge, nor does the infliction of punishment by a schoolmaster, providing the infliction is not accompanied by any loss of temper or any ill-will against the boy.

The word *charity* is derived directly from the Latin *caritas*, which is used in the Vulgate to represent the Greek ἀγάπη, or *love*. In modern usage it has been restricted to one special form of the manifestation of love, viz., alms-giving. Here and throughout the Bible and Prayer-Book it is used in its original wide sense.

SUPPLEMENTARY NOTES.

A.—The Catechism after 1662.

1. Although the text of the Catechism, like that of the rest of the Prayer-Book (except so far as this has been modified by printers' errors), has remained unchanged since 1662, two events in this country in regard to it seem to deserve a brief notice in this place, and also it appears worth while to note the changes introduced into it by the sister churches of Ireland and America which have adopted the Prayer-Book, with more or less modifications, as their service book.

Although the revised Prayer-Book was definitely established as the law of both Church and State by the Act of Uniformity of 1662, yet during the reigns of Charles II. and James II., the question of introducing large modifications into it, with a view to reconcile to the church the majority, if not all, of the Protestant non-Conformists, was raised from time to time. As, however, these efforts never reached the stage of definite proposals, there is no need to describe them here.

When William III. issued his declaration as Prince of Orange he promised to 'endeavour a good agreement between the Church of England and all Protestant dissenters, and to cover and secure all those who would live peaceably under the government from all persecution on account of their religion.'[1] And in his speech to the two Houses of Parliament 16th March 1689, he expressed the hope that his wishes as to the toleration of dissenters would be carried out. Early in the session, two bills, one 'for uniting their Majesties' Protestant subjects,' the other 'for exempting their Majesties' Protestant subjects dissenting from the Church of England, from the penalties of certain laws,'[2] were laid before the House of Lords. The Toleration Bill was ultimately passed with modifications, but the other was met with a petition to the king that such questions should not be discussed without the approval and aid of Convocation.

Before Convocation met, to prepare the grounds for the discussions to follow, a Commission was issued in September 1689 to ten bishops and twenty other divines, requiring them to 'prepare such alterations of the liturgy and canons and such proposals for the reformation of ecclesiastical courts, and to consider such other matters as might most conduce to the good order and edification, and unity of the

[1] Cardwell: *Conferences*, p. 405.

[2] *Ibid.* p. 406.

Church of England, and to the reconciling as much as possible of all differences.'[1]

These Commissioners began their labours in October, and taking into account all the objections to the Prayer-Book put forward at different times, and the demands made by the dissenters, they drew up a long series of proposed alterations. It is not too much to say that if these proposals had been adopted, the Prayer-Book would have been not modified but destroyed. However, it was soon seen that these proposals would raise a storm of opposition, and accordingly they were never offered to Convocation for discussion. Thus the scheme for comprehension happily came to an end.

The following is a summary of the alterations proposed in the Catechism :—

After the present summary of the creed the following was to be inserted.

Q. What do you learn further in this creed?
A. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on earth.
Q. What are you there taught concerning this Church?
A. I am taught that it is catholic and universal, as it receives into it all nations upon the profession of Christian faith in baptism.
Q. What privileges belong to Christians by their being received into this Catholic Church?
A. First, the communion of saints, or fellowship of all true Christians in faith, hope and charity. Secondly, the forgiveness of sins obtained by the sacrifice of Christ's death, and given to us, upon faith in Him, and repentance from dead works. Thirdly, the rising again of our bodies at the last day to a state of glory. Fourthly, everlasting life with our Saviour in the kingdom of heaven.

The paraphrase of the Commandments was broken up into ten parts, answering separately the question what we learn in each commandment, and the paraphrase of the Lord's Prayer was similarly treated. At the end of the explanation of the fourth commandment the words 'especially on Lord's days' were added. In the part treating of the sacraments many verbal alterations for the sake of greater plainness were introduced.[2]

2. In 1886, on the motion of Canon Gregory (now Dean of St. Paul's) a committee of the Lower House of Convocation was 'appointed to prepare a few questions and answers on the Church, which may be

[1] Cardwell : *Conferences*, p. 412.

[2] Cf. *Proctor*, pp. 153, 154. The original paper containing the proposals of the Commissioners was lost for many years, but was at last found in the library at Lambeth, and was issued, in response to an address of the House of Commons in 1854, in the shape of a blue-book.

used as supplementary to the Catechism. The answers to be taken as far as practicable from the Articles and Prayer-Book.' It was urged in favour of this course that widespread ignorance prevailed as to the nature of the Church and the meaning of the ninth Article of the Creed; that the Church of England suffered from the want of a full statement of her teaching such as that possessed by the Lutherans and other bodies, and the example of the additions made in 1604 was also much relied on.

The committee reported on May 11th, 1887. The report led to prolonged discussion, and, on July 8th the Questions and Answers were finally adopted in the following form, and submitted to the Upper House for their consideration :—

I. (Q.) What meanest thou by the Church?
(A.) I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism.

II. (Q.) How is the Church described in the Creeds?
(A.) It is described as One, Holy, Catholic, and Apostolic.

III. (Q.) What meanest thou by each of these words?
(A.) I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

IV. (Q.) We learn from Holy Scripture that in the Church the evil are mingled with the good. Will it be always so?
(A.) No; when our Lord comes again, He will cast the evil out of His kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.

V. (Q.) What is the Office and Work of the Church on earth?
(A.) The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying Grace to men, by the power of the Holy Ghost.

VI. (Q.) How did our Lord provide for the government and continuance of the Church?
(A.) He gave authority to His Apostles to rule the Church; to minister His Word and Sacraments; and to ordain faithful men for the continuance of this Ministry until His coming again.

VII. (Q.) What Orders of Ministers have there been in the Church from the Apostles' time?
(A.) Bishops, Priests, and Deacons.

VIII. (Q.) What is the office of a Bishop?

(A.) The office of a Bishop is to be a chief Pastor and Ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.

IX. (Q.) What is the office of a Priest?

(A.) The office of a Priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's Name; and to feed the flock committed by the Bishop to his charge.

X. (Q.) What is the office of a Deacon?

(A.) The office of a Deacon is to assist the Priest in Divine Service, and specially at the Holy Communion; to baptize infants in the absence of the Priest; to catechise; to preach, if authorised by the Bishop; and to search for the sick and the poor.

XI. (Q.) What is required of members of the Church?

(A.) To endeavour, by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.

XII. (Q.) Why is it our duty to belong to the Church of England?

(A.) Because the Church of England has inherited and retains the Doctrine and Ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

On April 27th, 1888, the request of the Lower House came before the Upper, but it was decided that it was an infringement of the privileges of the Upper House for the Lower House to originate formularies purporting to set forth authoritatively the doctrines of the church. Accordingly their Lordships declined to consider the Questions and Answers, and in consequence the Lower House ceased to issue them.

3. *a.* When, after the war of secession, the Church was organised in the United States, independently of England, the Prayer-Book and Articles were very fully discussed and were authorised with some modifications by the General Convocation held in Philadelphia in 1789.

The changes introduced into the Catechism were as follows:—

'Godfathers and Godmothers' was replaced by 'sponsors.'

'Be' was changed to 'are' in several places.

'The Queen and all that are put in authority under her' was changed to 'the civil authority.'

'Verily and indeed' was replaced by 'spiritually.'

The concluding rubrics were also modified, but the changes were of very little moment.

The only one of these alterations which is at all important is the last, and it is clear that this, while it emphasises the fact that the Body and Blood of Christ are received in the Eucharist not carnally but spiritually, does not in any way deny the reality of the reception. It may be well to compare with this the statement of Article xxviii. 'The Body of Christ is given, taken, and eaten, in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.'

b. After the connection between the Church of Ireland and the State was severed in 1871, a revision of the Prayer-Book was undertaken by the Representative Body which was called into being as the governing power of the Church. After many fierce debates the revision was completed in 1877. The actual changes made, although some were extremely stupid, were on the whole of comparatively little importance. The only change made in the Catechism was to introduce after the answer, 'The Body and Blood of Christ, which are verily, and indeed taken, etc.,' the following :—

Q. After what manner are the Body and Blood of Christ taken and received in the Lord's Supper?

A. Only after a heavenly and spiritual manner; and the mean whereby they are taken and received is faith.

This answer is directly taken from Article xxviii. quoted above.

A few modifications were also made in the concluding rubrics, but these are of no moment.

B.—Godparents.

1. Much confusion has prevailed, and still prevails, on the subject of Godparents. This may best be removed by simply looking at what the church teaches concerning them.

There are certain elementary duties—summed up in the Catechism under the heads of renunciation, faith and obedience—which are incumbent on every one who claims a place in the *Kingdom of Heaven*, and therefore the church requires some assurance that those admitted to baptism will acknowledge the obligation of cultivating these virtues, and will endeavour to live as Christians should. In the case of adults the explanation of these duties precedes baptism, and the person baptized can and does promise in his own person to discharge them. In his case the Godparents are simply witnesses. In the case of infants this teaching and these promises become impossible, and in this case the Godparents promise in the child's name that he will be ready to discharge these duties, and undertake for their part to look to the due spiritual instruction of their Godchild.

This position of Godparents is brought out very plainly by the

ancient custom (retained in the Prayer-Book of 1549, but altered in 1552, although a relic of it remains in the present third question addressed to the Godparents in the Public Baptism of Infants) of addressing the questions to the child by name, and receiving the answers from the Godparents as spoken by the child through them; and also by the exhortation addressed to them at the conclusion of the Baptismal Office, which lays upon them the obligation of securing the proper spiritual instruction of the child, and seeing that he is duly brought forward for confirmation. Thus the mere fact that a child turns out vicious as it grows up is not in itself a sin of the Godparents, except so far as it might have been prevented by a more earnest attention on their part to the child's spiritual education. Again, the spiritual relationship of Godparents and children do not come to an end at confirmation. This is a most important event in the child's life, and the faithful Godparent will take special pains to see that the preparation for it is thorough, and will endeavour to be present at the rite to pray for a spiritual blessing on the child and hear it take on itself the solemn promise; but, though a parent may feel less direct responsibility for a grown-up son than for a young child, confirmation makes no change in the spiritual relationship. This exists for ever.

2. We must now inquire into the origin of the Christian institution of Godparents,[1] and a little consideration will show that this must be sought in the necessity for something of the kind which was felt by the church in the days of persecution. In the early days, while the church was yet young and was chiefly recruited by converts from heathenism, adult baptism was of necessity the general rule and not, as with us, the exception. Now it is always necessary to take every precaution before admitting adult converts, to secure that they are of such a character as not to be likely to bring scandal on the church by falling away from their baptismal profession, but this was of special moment when the confession was likely to lead to direct persecution, and the new convert might be called on to deny the faith in order to save his life. Accordingly the church required that every candidate for baptism should be brought forward by one or more consistent Christians who could, from their personal knowledge, bear witness to the good character and due preparation of the candidate. It is in this light of witnesses to the character of the candidate that we should look on the Godparents in the case of adult baptism.

At all times there is the danger of parents dying or neglecting their duty with regard to the spiritual training of their children, and in such cases the work of Godparents is greatly needed; but when

[1] It is often said that the godparents of the christian church are copied from a corresponding institution of the Jews in connection with circumcision. As a matter of fact, however, the Jewish idea seems never to have gone beyond that of having certain persons present to be witnesses of the act of circumcision, and there does not appear to have been any thought of the witnesses taking on themselves duties at all corresponding to those of Christian Godparents.

there was the risk of the child's parents being put to death by persecution, or, what was still more to be dreaded, of their returning to heathenism and denying the faith, it was felt a real necessity to have some well-established members of the church directly responsible to supply the parents' defects, and to shield the baptized child from a relapse to paganism. Thus we see how natural it was that Godparents should be instituted, and by looking back to these early days we get a clear view of their relation to their Godchildren.

3. In early Christian writers we find many names used for Godparents. Of these, some (*οἱ προσφέροντες*; *παιδαγωγοί*; *χειραγωγοί*; offerentes) describe the Godparents as those who bring the candidates to baptism; while others (*ἀνάδοχοι*; sponsores; fidei doctores; susceptores) point to them rather as taking the baptismal promises in the child's name, and undertaking the duty of spiritual instruction. In the Baptism Office and the Catechism the Godparents are spoken of as *sureties*, or those who are responsible to the Church for the care and training of the baptized, and in the office for Adult Baptism, as *chosen witnesses*, but the regular title given them is *Godparents*. This word is closely connected with the idea of baptism as *the new birth*, the Godparents being those who as it were procured the new birth for the baptized, those through whose agency he is made *the child of God*. The other word *sponsors* is derived directly from the Latin, and means *those who answer for* the child, that is, those who take the promises in his name.

4. The number of Godparents has varied from time to time. The oldest custom seems to have been to have one Godfather for a boy, and one Godmother for a girl, and this is still the rule of the Greek and Roman Churches, which require one, but permit two Godparents for each child. The idea of our present rule (two Godfathers and one Godmother for a boy, and two Godmothers and one Godfather for a girl) seems, however, to have prevailed early in England. Thus the rubric in the Sarum Office for Baptism directs that *there shall not be more than one Godfather and one Godmother in each case, except when a different custom has prevailed, and that in no case shall there be more than three Godparents*: this seems to be an attempt to assimilate ancient English custom to the contemporary Roman use, and in fact as early as 1195 we find a rule exactly agreeing with our present one put forth at a Legatine Council held at York under Hubert, Archbishop of Canterbury.

5. The original idea of the office clearly precludes the custom of parents acting as sponsors for their children; but when persecution passed away, and the need of having sponsors, other than parents, became somewhat obscured, the practice, which largely prevailed in the time of Augustine, if not earlier, of allowing parents so to act, became common. It does not appear how far this custom prevailed in England. It is not allowed by the Sarum books,[1] and it was for-

[1] See an English Exhortation from an ancient Prymer printed in Blunt: *Annotated Book of Common Prayer*, p. 418.

bidden by the 29th Canon of 1603. In 1865, however, the Convocation of Canterbury passed a Canon permitting parents to act as sponsors for their children, but this did not pass the Convocation of York, nor did it receive the royal assent.

It has always been the rule—and it is clearly involved in the nature of the office—that only communicants should be allowed to act as Godparents. In the early church the custom prevailed largely of the deacons and deaconesses taking the duty on themselves, and there can certainly be no better work for devout church people, than to undertake this office for those who stand in need of it, and to carry out diligently their duty to their Godchildren.

C.—The Giving of Names in Baptism.

1. To understand the meaning and origin of the custom of giving names at Baptism, we must recur to the use, with regard to names, which we find in the Old Testament. Here the first point to notice is that the names are for the most part not mere labels, so to speak, by which one person is known from another, but have meanings usually connected with some incident in the life or origin of the individual, or describe some prominent characteristic of him. Thus, Isaac means *laughter*, Jacob *supplanter*, Joshua *the Lord the Saviour*, Samuel *asked of God*, and so on.

2. Further, we see that new names were often given at great religious crises in the lives of individuals. Thus Abram was changed to Abraham when God renewed the Covenant, and promised the birth of Isaac (Gen. xvii. 5). Jacob was changed to Israel (he who strives with God), after his struggle with the angel at Peniel (Gen. xxxii. 28). It is probable that it was the idea which these and other similar cases suggest, viz., that the individual name marks the bearer as a person possessed of a distinct character, and related to a personal God, which led to the later Jewish practice—which we find fully developed in New Testament times (Luke i. 59; ii. 21)—of giving the name at the moment when the child was received into the Covenant. Turning to the New Testament we find the old custom of giving characteristic names at critical times still in use (cf. Matt. xvi. 18: Mark iii. 17), but we do not find any trace of the giving of names in Baptism.

3. This custom is later. During the centuries of persecution it seems to have been comparatively rare for persons on their conversion to adopt new names. The exceptions are to be found amongst prominent church officers, or those already condemned to martyrdom, which seems to indicate that the absence of the custom was due to fear lest a peculiarly Christian name should lead to the persecution of the bearer. When the fear of persecution passed away, the custom became general, but the original idea that it is proper to take a new name at any important crisis which marks a new relationship to God, as well as at baptism, has never been quite lost. When, up

till 1552, it was customary for the bishop to confirm children by name, the name could then if desired be changed. Although fallen into disuse, this change of name at confirmation is still lawful. Another example of the old idea is the practice of the pope adopting a new name on his elevation to the papacy.

Speaking briefly, we may say that a child's surname, which it has from birth, marks its relation to its earthly parents, and through them to the sin of Adam, while the Christian name is given along with the new birth of the Spirit, and marks the child's relation to God.

On this subject, cf. Kingsley: *Sermons for the Times*. Sermon iv. Names.

D.—The Kingdom of Messiah.

1. When the people of Israel were delivered from the bondage in Egypt, they were by that fact shown to be God's peculiar people, unlike the other nations around. The peculiarity consisted in this, that the position which was commonly occupied by the chief ruler, the king, was in their case occupied by God. The mercy-seat was not only the place where Jehovah the God of the Covenant manifested His presence, but it was also the throne of the king. The governors of the nation—Moses, the judges, Samuel—were not autocratic rulers like the kings of the nations around, but were the chief ministers of Jehovah, and, as such, were bound to consult His will at every important crisis. This form of government is commonly called a Theocracy, and it was the first attempt at realising the kingdom of God upon earth.

2. When, after the wanderings in the wilderness and the time of suffering and affliction under the judges, the people recovered something of their national strength under Samuel, failing to recognise that their sufferings were the direct result of their disobedience to God, they set them down as springing from the fact that they had no king, no trained warrior at their head, who should discipline their armies and lead them forth to war. Thus, though no doubt the sins of Samuel's sons helped to hasten the decision, the elders of the people came to Samuel with the demand that he should make them a king to judge them like all the nations (1 Sam. viii. 5). This demand was a direct act of apostasy. It was the refusal by the people to continue as God's peculiar people under the constitution which He had given them. It was a display of want of faith, because it involved the assumption that while Israel using earthly weapons, under the guidance of a king using earthly methods, would be able to assert its position among the nations and maintain its liberty, this could not be done by the help and under the guidance of Jehovah. It is important to remember that this is the true view of the establishment of the kingdom: that it is so is clearly brought out in the narrative. The thing, we are told, displeased Samuel, and he prayed unto the

Lord, 'And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected Me, that I should not be king over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken Me, and served other gods, so do they also unto thee' (1 Sam. viii. 7, 8).

3. As in the case of Balaam and other individuals, so in the case of the nation God did not resist their resolution when it was finally adopted. Man is a free agent. The use of his liberty is necessary for the moral training either of the individual or of the nation, and so God does not compel either to change a resolution when it has been deliberately arrived at, but overrules it so as to work out His plans. The resolution is sin in the individual or the nation who arrives at it, but that sin is employed by God to work out His own beneficent designs. So it was with Israel. The establishment of the kingdom was the outcome of the denial that God was indeed the king of the people, that God had a kingdom on earth ; it was used as the means of training the people to look for such a kingdom, of preparation for the setting up of it.

Thus when, after the failure of the first king, David was set up and his kingdom was established over wide dominions, the great promise of the seed that should reign after him was given.

'When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men ; but My mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure for ever before thee. Thy throne shall be established for ever' (2 Sam. vii. 12-16).

In this and in the other promises to David, there is much which was fulfilled in Solomon, and it may well have seemed at the beginning of his glorious reign of peace that the full hopes here expressed were to be realised. But it was not to be. The clouds which quickly blighted the hopes of his early years must soon have taught those who trusted Jehovah, who felt that His promises were sure in spite of those sins of men which stood in the way of their immediate fulfilment, that the seed of David who was to rule in righteousness, who was to sit on David's throne for ever, was yet to come. As king succeeded king, and, in spite of fitful and temporary efforts at reform, the kingdom sank lower and lower, and far from exercising sway over surrounding peoples sank itself into the position of a vassal state, the same truth must have ever become more vivid. Those who longed for an ideal king must have turned away in disgust from the dismal present to a glorious future. The strength of the hope,

revived as it may have been from time to time by the brighter prospects of a better reign, is shown by outpourings such as we find in Psalms ii. and lxxii. With the capture of Jerusalem by Nebuchadnezzar the visible kingdom disappeared, and when the people returned after the captivity, they formed not so much a nation as a church. The king who should lead their armies, under whom they should be like all the peoples round about, had ceased to be. The seed of David who should sit on David's throne for ever, was clearly yet to come. To the hope that He would come the people clung obstinately, and as time went on, the expectation of the coming king seems to have absorbed into itself the other forms of Messianic hope which we find scattered through the older prophets.

4. In the prophecies of the book of Daniel the hope of the kingdom assumes a somewhat new form. We there read, not so much of the king Messiah who was to come, as of a kingdom of God which was to be established on earth and to be possessed by the saints. Cf.—

'And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people: but it shall break in pieces and consume all these kingdoms, and it shall stand fast for ever' (Dan. ii. 44).

'I saw in the night visions, and behold there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed' (Dan. vii. 13-14).

'And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him' (*ib. v.* 27).

The successful rebellion under the Maccabees (B.C. 167-153), followed by the brief period of political freedom, must have seemed, what indeed it was, a fulfilment of these predictions, but as the people gradually sank from the height of heroism which had achieved their deliverance, and thus fell under the power of the Romans (B.C. 63), it again became clear that the eternal kingdom was not yet, but was still to come. And as the prospect became more and more hopeless, the hope of some direct interposition of heaven, which should break the iron fetters of Rome and establish the freedom and lordship of Israel, ever became stronger. We see its hold on the people by the fact that the impostors (*e.g.* Judas the Galilean, Acts v. 37), who arose continually and made insurrections against the Roman power were always able to collect numerous followers, and that successive defeats never seem to have destroyed the conviction that ultimate success was certain. We see the same thing, too, in the fact that Jesus feared lest He might be forced—if his Messiahship

were widely proclaimed amongst the people—into the position of a national leader, and His work cut short by the efforts of the people to set Him up as a king (John vi. 15). It was this hope, too, which led the disciples to cling to the expectation of an earthly kingdom, and prompted the question addressed to Christ just before the Ascension, 'Lord, dost thou at this time restore the kingdom to Israel?' (Acts i. 6.)

5. But God's doings are not regulated in accordance with man's ideas. When Christ came proclaiming that the kingdom of heaven was at hand (Matt. iv. 17); when He afterwards gathered round Him a small band of faithful followers; when in the Sermon on the Mount He delivered to them the laws of his kingdom; when, during the forty days, He discoursed to them of the things pertaining to the kingdom (Acts i. 3); when in the power of the Spirit He sent them forth on the day of Pentecost, to make disciples of all the nations, He was, in a far higher sense than the Jews ever imagined, establishing on earth the world-wide kingdom of God, the kingdom of the Most High, the kingdom which is enjoyed by the true Israel, the saints of God.

Looking back, we can see how utterly hopeless any earthly kingdom of the Jews had become in the time of Christ, we can see how all the varied discipline which the chosen people had undergone in the course of their history, how the lessons learnt from the Persians, the Greeks, and finally the Romans were the fitting preparation for the setting up, not of an earthly empire, whose visible centre should be at Jerusalem, but of a spiritual kingdom, a kingdom which should indeed exist alongside of earthly kingdoms, which should accept them as part of God's appointed order for the world, but which should, at the same time, by its own inherent power of growth and assimilation, profoundly modify them after its own likeness, and should put an end once and for ever to the dreams of universal rule, which played such a conspicuous part in the ancient world, and which may be said for a time to have been realised in the Roman empire.[1]

But all this was hidden from the eyes of Christ's contemporaries. His obscure birth, His humble life, the nature of His teaching, His constant refusal to resort to force, His untimely end, were all so unlike their conception of a king, or of a claimant to a kingdom, that though they were ready enough to bring forth His claim to kingship in order to gain His condemnation from the Roman authorities

[1] On the subject of the preparation of the world for the coming of Christ, see Westcott: *Introduction to the Study of the Gospels*, chap. i. pp. 46-91, and E. S. Talbot in *Lux Mundi*, Essay iv. pp. 129-178. It is the truth indicated above, and worked out fully in these works, that at the beginning of the first century the history of the world had reached a crisis to which all previous history had, under the guidance of God, been leading up, that enables us to see the full force of our Lord's proclamation: 'The time is fulfilled, and the kingdom of God is at hand' (Mark i. 15), and the saying of S. Paul: 'But when the fulness of the time came, God sent forth his Son, etc.' (Gal. iv. 4).

(Luke xxiii. 2 : John xix. 12), they had no thought of submitting to that claim themselves. The same truth is largely characteristic of modern Christianity. In the middle ages, the effort was made to establish the universal kingdom of God on earth in the form of a spiritual power which should be supreme over all earthly rulers and princes, and should rule them with a rod of iron. Force, deceit, and political intrigue were largely used to bring about this end, and by that fact it stood condemned as being opposed to the mind of Christ. When western Europe, awakened by the revival of learning, realised the abuses of the existing system and the contrast between the pretensions of the Bishop of Rome and the teaching of Christ, the claim of the Pope to universal empire was brought to an end. Since then the tendency has been in the other direction, and the reaction from the claims of the medieval church has led to the wide adoption of a merely individual view of religion. But this error is as fatal as the other. The remarks made in the text, accompanied as they ought to be by a careful study of the Gospels, will show that Christ did indeed claim to be a king, that He did set up a kingdom on earth,—a kingdom with its own laws, its own characteristics, its own organisation,—a kingdom which was the fulfilment of all that had been spoken by the prophets—a kingdom which was the embodiment and realisation of all the hopes of the people. We want to realise this, to grasp the truth that Christ is not merely a prophet and a priest, but is also a king—the king supreme over all others—that we, who are baptized, are thereby made His subjects, that as such, we are bound to maintain the honour of the king. Not only does this truth set forth the relation of the individual to the society of which he is a member, and shows that his efforts are to be directed, not merely to the securing of his own good, but to that of the society first, and of his own as involved in that of the society ; but it shows clearly the true character of schism ; it shows that this is not merely the separation of individuals who have the right to part company if they wish, but is of the nature of internal rebellion within the kingdom, and that, too, at a time when all the strength and power of the kingdom is required to withstand the forces of indifference and infidelity which are ever ready for the attack, ever anxious to seize any opportunity that offers, to weaken as far as possible the kingdom of God.

E.—The History of the Baptismal Vows.

1. In the first days no confession or pledge seems to have been required from the converts to Christianity before baptism (Acts ii. 41). It was sufficient that they felt the need of deliverance from the evils surrounding them, and were ready to obey the command to be baptized as a means by which such deliverance would be brought to them. However, from the nature of baptism as the rite by which men were admitted into a definitely organised society, and from the necessity of taking precautions against the admission of those who might afterwards

say that they had joined the society without sufficient knowledge and were not bound by its laws, and would therefore be likely to bring scandal on the church, even if they did not form a schism, the custom very early arose of requiring promises of faith and good conduct from candidates before they were baptized. At first these were of a very simple kind. The earliest recorded instance is that of Timothy, referred to by S. Paul (1 Tim. vi. 12); and the verse interpolated in the account of the conversion of the Ethiopian eunuch (Acts viii. 37), which may be confidently assigned to the first half of the second century, probably represents the custom prevalent at that time. The exact steps by which the fuller use of later days grew up cannot be traced accurately. It must suffice here to indicate one or two facts, which will be enough to establish the great antiquity of our present custom.

2. About the end of the second century Tertullian gives a full account of the Baptismal Ritual of his day, in which he tells us the candidate was required to *renounce the devil, his works, and his angels*,[1] and that this renunciation was followed by other questions; and in the tract *De Baptismo*, c. vi., he mentions the confession of faith made by the Catechumen, and explains that it involved belief not only in the Trinity but in the Church as well. Again, in S. Cyril's Lectures (quoted fully, p. 161) we find the same two vows described, and thus we see at this early time the custom of requiring vows at baptism prevailing in both East and West, and further, as Tertullian expressly tells us, this custom was in no way new at the time when he described it. Thus we see that the vows of renunciation and faith may with confidence be traced back to the early part of the second century. Again, the vow of renunciation of Satan seems to have been understood as involving a vow of obedience to Christ; and this is stated by Justin Martyr (about A.D. 147) to have been specially required before Baptism. 'So many as are convinced and believe the truth of what we teach and affirm, and who *promise to be able to live accordingly*, are taught both to pray, and with fasting to ask of God remission of their past sins, while we join with them in their prayer and in their fast. Then they are conducted by us to a place where there is water, etc.' (Apol. c. lxxix.) The following is the form which occurs in the Sarum Manual[2]:—

Q. N., Dost thou renounce Satan?
A. I renounce him.
Q. And all his works?
A. I renounce them.
Q. And all his pomps?
A. I renounce them.

[1] *De Cor. Mil.* c. iii.
[2] See Maskell: *Monumenta Ritualia*, i. p. 22; and Proctor: *History of the Prayer-Book*, 17th ed. p. 377.

Q. N., Dost thou believe in God the Father Almighty, Maker of heaven and earth?
A. I believe.
Q. Dost thou believe also in Jesus Christ His only Son our Lord, who was born and suffered?
A. I believe.
Q. Dost thou also believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and eternal life after death?
A. I believe.
Q. What dost thou seek?
A. Baptism.
Q. Dost thou wish to be baptized?
A. I wish it.

Other medieval offices agree with this form pretty closely.

3. In 1549 the first three of these questions were expressed more fully, each asking the renunciation of the evils mentioned in the three clauses of our present question of renunciation, and the paragraphs of the Apostles' Creed were substituted in the questions on Faith (on this see Note G).

In 1552 the name of the child was omitted, and in consequence the questions were directly addressed to the Godparents. Otherwise, except that the word *forsake* was still used where we have *renounce*, the questions were reduced to verbal agreement with the first three of our present form.

In 1662 the clause *in the name of this child* was added, *renounce* was substituted for *forsake*, and the question of obedience was added.

F.—The Devil.

1. A widespread tendency is observable in more recent religious thought to deny altogether the existence of any personal power of evil outside of man, a power which man must resist continually. This tendency seems to be due partly to the feeling of self-righteousness which would minimise the power of sin, would represent it more as a natural weakness which man will shake off as he advances on the way of knowledge, than as a terrible power which must be fought with day by day, and which, if not overcome, will end in man's destruction. But perhaps a strong reaction against the gross representations of the devil which we find in Medieval Art in pictures of the last judgment and the torments of the lost has done still more to produce this result.

Now we must distinguish carefully between a personal power, and a power which appears to man under a human or other visible shape. To the idea that the devil actually appears in such form the Bible lends no countenance. The only occasion on which the evil power

takes a definite shape is that of the first temptation of Eve, and then he appears, not as a man but as a serpent. In the Book of Job he is dramatically represented as appearing before God, as a man might do, but there is no hint that he showed himself to Job in any visible form; rather does the narrative suggest that he did not. Lastly, in the narratives of the temptation of our Lord, there is no hint of any visible appearance of the devil. The personal power of the evil one is brought vividly forward, suggesting evil thoughts, tempting Christ to various forms of sin, but there is not one word of justification for those pictures with which we are all so familiar of the devil in human form standing by our Lord, and talking with Him as one man with another.

2. When we speak of a personality of the power of evil, when the Bible brings before us the evil one acting as a person, we must not limit the words *person* and *personality*[1] by their application to man, any more than when we speak of God as a person, or say that there are three persons in the one Godhead. Only one of the three persons ever appeared in human form, but the personality of the Father or of Spirit is not less real than that of the Son. Thus, while we strenuously maintain our belief in the existence of a personal power of evil we may as strenuously deny that the pictorial representations of him under any shape, hideous or otherwise, or the stories which have been circulated of the temptations of saints, have any justification whatever.

3. We have seen above how fully the Bible, and especially the New Testament, teaches the existence of this personal power of evil, but even apart from this, a little reflection will, I think, convince us that this truth—that there does exist such a power outside of ourselves—is in fact an essential part of the gospel of salvation. No one can look honestly into his own heart, or study the phenomena of life as they present themselves either in the town or the country without being convinced of the terrible reality of sin, the destruction and the misery which it brings with it, the hold which, by continued indulgence, it acquires over man. But if, in addition to its terrible power over man, it springs from man, if it is inherent in him and has its origin in his very nature, then what hope is there that man can ever be freed from it? must we not sadly confess that man is a slave for ever, that the freeing man from sin would not be a deliverance from a disease to which he is subject now, but would be a change in his very nature, making him something different from what he really is, that the promises of the Gospel that we shall be *perfect even as our Father in*

[1] The essence of *personality* consists in *will*. The moral effect which one man produces on another comes from his will. A man of strong will exerts great influence for good or evil: a man of weak will affects nobody. Thus, the root idea when we speak of the personal power of evil is that of a will outside man always influencing him to evil. It is also easy to see that there is no contradiction in speaking of God as a person, and yet believing in three persons in one Godhead. The wills of the three persons can, from the nature of the case, never be at variance, but must always agree to will the same thing.

Heaven is perfect (Matt. v. 48), that we *shall be like God, for we shall see him as he is* (1 John iii. 2), are a mockery and a delusion?

On this subject, cf. the Life of the Rev. F. D. Maurice, vol. ii. pp. 21-23, 402.

G.—The History of the Creed.

1. Distinct traces of Confessions of Faith[1] are found in the Apostolic Epistles. Cf.—

'Yet to us there is one God, the Father, of whom are all things, and we unto Him: and one Lord Jesus Christ, through whom are all things, and we through him' (1 Cor. viii. 6).

'For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried: and that he hath been raised on the third day according to the scriptures' (1 Cor. xv. 3, 4).

'He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory' (1 Tim. iii. 16).

Again, a *rule of faith* delivered to converts seems to be referred to in the following:—

'Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto *thee* guard through the Holy Ghost which dwelleth in us' (2 Tim. i. 13, 14).

Further, from Gal. ii. 2, we find that before the council at Jerusalem S. Paul privately explained his teaching to the older Apostles, to satisfy them that he preached the same Gospel that they did. All this points strongly to the belief that before the Apostles were scattered from Jerusalem they had agreed on the outline of the teaching that they were to deliver. This outline would necessarily be chiefly occupied with the facts of our Lord's life, particularly His death and resurrection; it would serve not only as a guide to the teachers and evangelists and others, but, as in the case of Timothy, it would be employed as a rule of faith to be taught to the newly baptized. We must not, however, imagine that this outline consisted of a written document; if it had done so it would be hard to account (1) for the diversity of form along with unity of substance in the creeds which we find afterwards growing up in various countries, (2) for the fact that for some centuries the creed was handed down orally, so that we have to collect our early forms by piecing together different parts which we find scattered through the writings of church teachers. Fortunately we possess several sermons delivered to the Catechumens immediately before Baptism, in which the creed was taught them and expounded, and from them we can gather it with comparative certainty.

2. We cannot enter here on any detailed account of the process

[1] On these and other quotations from Apostolic Church formulas in the New Testament, see two excellent papers by Dr. Jessopp in the *Expositor* for June and December 1889, third series, ix. p. 401, x. p. 401.

by which the creed grew into its present form, but will give a few western creeds of various dates which will show the substantial unity of doctrine which always prevailed, along with a certain amount of variation of form.

i. Irenaeus, Bishop of Lyons, in Southern Gaul, about A.D. 170. He says—

'For the church, though scattered through the whole world even to the ends of the earth, yet having received from the Apostles and their disciples the faith in one God the Father Almighty, who made heaven and earth and the seas, and all that is in them; and in one Christ Jesus, the Son of God, who was made flesh for our salvation, and in the Holy Ghost, who preached through the prophets the dispensations [of God] and the advents [of Jesus Christ], and His birth of a virgin, and His suffering, and His rising from the dead, and the ascension in the flesh of our beloved Lord Jesus Christ into heaven, and His coming from heaven in the glory of the Father for the consummation of all things, and to raise up all flesh of the whole human race, that according to the good pleasure of the Father invisible, every knee of things in heaven and on earth, and under the earth, may bow to Christ Jesus our Lord and God and Saviour and King, and every tongue may confess to Him, and He may execute just judgment on all.' (*Cont. Haer.* i. 10, § 1.)

Here it will be seen that we have almost the whole of our present creed, but accompanied by a good deal of explanation. As Irenaeus was a native of Asia Minor, we may take the above as representing the creed of the whole church in the end of the second century.

ii. The following, given by Tertullian about A.D. 210, represents the creed of North Africa at that time. He says—

'The rule of faith is altogether one, single, unchangeable, and incapable of revision, that is, of believing

In one God Almighty, founder of the world,

And in His Son Jesus Christ, who was born of the Virgin Mary, crucified under Pontius Pilate, on the third day rose again from the dead, was received into heaven, and sitteth now at the right hand of the Father, who will come to judge the quick and the dead, even through the resurrection of the flesh.' (*De Virginibus Velandis*, c. i.)

iii. The following creed is gathered from S. Augustine's *Sermo ad Catechumenos*, and represents the creed of the Church of North Africa in the end of the fourth century :—

'I believe in God the Father Almighty :
And in Jesus Christ, His only Son our Lord :
Who was born of the Holy Ghost and the Virgin Mary :
He suffered under Pontius Pilate, was crucified, dead, and buried;
On the third day He rose again from the dead :
He ascended into heaven; sitteth at the right hand of the Father :
From thence he shall come to judge the quick and the dead :
And in the Holy Ghost;

The Holy Church ;
The remission of sins ;
The resurrection of the flesh
To life everlasting.'

iv. Rufinus, a priest of Aquileia, in Northern Italy, in the end of the fourth century, wrote a commentary on the creed, in which he gives both the creed in use in his own Church and also that in use at Rome.

The following is the Creed of Aquileia :—

'I believe in God the Father Almighty, invisible and incapable of suffering ;
And in Christ Jesus, His only Son, our Lord ;
Who was born by the Holy Ghost from the Virgin Mary ;
Was crucified under Pontius Pilate, and buried ;
He descended into Hell ;
The third day He rose again from the dead ;
He ascended into heaven ; and sitteth at the right hand of the Father ;
From thence He shall come to judge the quick and the dead ;
And in the Holy Ghost ;
The Holy Church,
The forgiveness of sins ;
The resurrection of this flesh.'

The creed of Rome differed from the above only in omitting the clauses *invisible and incapable of suffering*, *He descended into Hell*, and the word *this* before *flesh*.

v. It will thus be seen that the whole of our present creed was in circulation in some part of the Church before the end of the fourth century, with the exception of the clauses, *Maker of heaven and earth*, *the Communion of Saints*, and the words *God* before *Father* in Art. vi., and *Catholic* before *Church*, but there were one or two other clauses which were not firmly established, but sometimes were in the creed and sometimes not.

Of these parts, which had not appeared in the creed by A.D. 400, the first occurs in a Gallican Sacramentary of about A.D. 650, the second and third in a creed given by Eusebius Gallas about A.D. 550, while the last appears in a creed of S. Nicetas about A.D. 450.

It will thus be seen how ancient the substance of the creed is, and it should be noticed that it has never yet—so far as the English Church is concerned—been settled with verbal accuracy. There are two versions in the Prayer-Book, one in the Morning and Evening Prayer and the Catechism, the other in the Baptismal Offices, which do not verbally agree.

3. So far we have considered only those creeds which were used as *rules of faith*, and which, so long as the system of training catechumens was properly maintained, were delivered to the candidates for baptism immediately before the actual baptism : but besides these there existed in the Church formulae in which those who were baptized actually confessed their faith.

The earliest of these is, no doubt, to be found in Acts viii. 37—

'And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.'

As is well known, this verse has no claim to a place in the text of the Acts. It was pretty certainly at first written in the margin by a scribe familiar with the church practice of the second century, and afterwards placed in the text.

In the middle of the third century the following Creed was in use at Rome :—

'Dost thou believe in God the Father Almighty?
And in Jesus Christ our Lord?
In the forgiveness of all sins?
In the resurrection of the flesh?'[1]

A century later the following was used at Jerusalem :—

'I believe in the Father, and in the Son, and in the Holy Ghost, and in one baptism of repentance.'[2]

The following was in use in Gaul about A.D. 900 :—

'Dost thou believe in God the Father Almighty, Maker of heaven and earth?
Dost thou believe in Jesus Christ, His only Son, our Lord?
Who was born and suffered?
Dost thou believe also in the Holy Ghost?
The Holy Catholic Church; the Communion of Saints; the forgiveness of sins;
The resurrection of the flesh; and eternal life?'[3]

It will be seen how closely this creed, which is still the baptismal creed of the Church of Rome, agrees with the form quoted above (Note E) from the Sarum Manual, and also how constant the Baptismal Creed of the West remained from the earliest days down to the sixteenth century.

In 1549, however, an important change was made. The old Baptismal Creed of the Church of England was removed, and its place taken by the Apostles' Creed thrown into an interrogative form, and from that time it has continued to be so used in the English Church and the daughter Churches of America and the colonies.

H.—The Apostles' and Nicene Creeds Compared.

1. It was remarked above, p. 176, that the Church puts into the mouth of communicants a fuller and deeper confession of faith than that which she requires from candidates for baptism. Without entering on any details, it may be sufficient here to say, that this fuller Creed is the result of natural growth in the East, just as the Apostles' Creed is the result of growth in the West, both growths starting from

[1] See Heurtley : *Harmonia Symbolica*, p. 107.
[2] Cyril's *Catechetical Lectures*, xix. § 9, cf. p. 161.
[3] Heurtley : p. 112.

the common basis which we find in the writings of Irenaeus.[1] In the East, the Creed came in contact with the subtle Greek intellect, which was not content to accept the facts of the Christian revelation simply, but exerted all its power in efforts to explain them, and to construct a harmonious system of Christian philosophy. This tendency to speculation necessarily led to the rise of all sorts of errors—errors which sprang from the intellect working on some parts of the Christian revelation, and on them erecting theories which were inconsistent with other parts. Under these circumstances it was necessary for the Church from time to time not to promulgate new dogmas, but to define, in stricter language than that previously employed, the truth which she had always held, though perhaps not always accurately expressed.

Thus, when Arius taught at Alexandria a doctrine which was practically equivalent to setting up Jesus as a second and inferior God, the council of Nicaea (A.D. 325) took the Creed at that time in circulation in Syria, made some modifications in it, and promulgated the result as a statement of the faith of the Church. During the fourth and first half of the fifth centuries, the various modifications of Arianism which were propounded, and the opinions of Marcellus and others relating to the person and Godhead of the Holy Spirit, led to the growth of the Creed, particularly in the part relating to the Spirit, till finally, in A.D. 451, the council of Chalcedon adopted a modified and expanded form of the Creed of Nicaea, as a full statement of Catholic truth in opposition to heresy. This Creed is the only one adopted in the Eastern Church. In the West, it was introduced into the Service of the Mass, appearing there first in Spain in the sixth century, and from Spain gradually spreading over the adjacent countries.

2. The relation of the two Creeds will be easily gathered from the following :—

THE APOSTLES' CREED.	THE NICENE CREED.
1. I believe in God the Father Almighty, Maker of heaven and earth :	1. I believe in *one* God the Father Almighty, Maker of heaven and earth, *And of all things visible and invisible :*
2. And in Jesus Christ His only Son *our* Lord,	2. And in *one* Lord Jesus Christ, the only-begotten Son of God, *Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father ; By whom all things were made :*

[1] Cf. p. 201.

3. Who was conceived by the Holy Ghost, born of the Virgin Mary,	3. Who *for us men, and for our salvation came down from heaven*, And was incarnate by the Holy Ghost of the Virgin Mary, *and was made man*,
4. Suffered under Pontius Pilate, was crucified, *dead*, and buried,	4. And was crucified also *for us* under Pontius Pilate. He suffered and was buried,
5. *He descended into hell;* the third day He arose again from the dead :	5. And the third day He arose again *according to the Scriptures.*
6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty ;	6. And ascended into heaven, And sitteth on the right hand of the Father.
7. From thence He shall come to judge the quick and the dead.	7. And He shall come again *with glory* to judge both the quick and the dead : *Whose kingdom shall have no end.*
8. I believe in the Holy Ghost ;	8. And I believe in the Holy Ghost, *The Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.*
9. The *Holy* Catholic Church ; *the Communion of Saints ;*	9. And I believe one Catholic *and Apostolic* Church.
10. The Forgiveness of sins ;	10. I acknowledge *one Baptism* for the remission of sins,
11. The Resurrection of *the body ;*	11. And I look for the Resurrection of the dead,
12. And the Life everlasting.	12. And the life of the world to come.[1]

[1] The above, which is the current form of the Creed, differs from the original Creed of Chalcedon in the following particulars :—

Art. 2. The redundant clause *God of God* has been added.
,, 8. The words *and the Son* have been added.
,, 9. The word *Holy* before *Catholic* has been omitted.

The second of these is the only one of importance. It seems to have originated

In the above the words in either Creed which serve to emphasise the truth contained in the other, or to bring out an idea not contained in the other, are printed in italics.

3. A few points in the language of the Nicene Creed are very commonly misunderstood, and require explanation.

i. In Art. 2. *a.* The meaning would be clearer if *of* were replaced by *from*. Thus, *Very God of very God* means *True God coming forth from true God.* As the light is poured forth from the sun and shines on the earth, so Christ is the true light coming forth from God shining on the earth.

b. By whom all things were made. This clause refers to Christ, *not* to the Father. Christ was the agent of creation through whom the Father brought the universe into existence.[1]

ii. In Art. 5. The word *Scriptures* refers to the Old Testament Scriptures. The clause *according to the Scriptures*, is taken direct from 1 Cor. xv. 4, where the reference is clear. The triumph of Christ over Satan, the victory over death in the Resurrection, was foretold in divers forms and in divers manners by the prophets of old, who with one voice spoke of Him.

iii. In Art. 8. *a. The Lord and Giver of life.* The meaning would be clearer if there were a comma after *Lord.* The clause states that the Holy Ghost is (1) Lord, thus explicitly bringing out His Deity,[2] (2) The giver of life, both natural and spiritual, to all created being.

b. The Prophets. Though, of course, this includes the prophets of the Old Testament, the reference is chiefly to the prophets of the Christian Church. S. Paul (1 Cor. xii. 10) enumerates prophecy as one of the gifts conveyed by the Spirit to Christians in his day, and he speaks of 'prophets' amongst the officers of the Church (1 Cor. xii. 28; Eph. iv. 11). How long the special class of 'prophets' remained in the Church we cannot tell, but their functions were gradually absorbed by Bishops, Priests, and Deacons. Wherever, then, the prophetic word, the proclamation of the righteousness of God and of His relations to man, is spoken,[3] it is by the influence of the Holy Spirit acting on the 'prophet.'

4. The following are the chief points to be noticed in comparing the two Creeds :—

i. In Art. 1. The word *one* emphasises the unity of the Godhead, while the words, *And of all things visible and invisible*, preclude the error (which was common in early times) of regarding God as the creator of the material universe alone, and maintaining the existence of orders of uncreated spiritual beings, which were thus, so to speak, independent of Him.

in Spain, and was authorised at the council of Toledo in A.D. 589. Its insertion was no doubt due to the wish to protest strongly against the Arianism which was so long triumphant in Spain after its conquest by the Visigoths in the years 462-472. It has never been accepted in the East, and was the ostensible cause of the great schism between the East and the West in 1053.

[1] cf. p. 60. [2] cf. p. 67. [3] cf. p. 65.

ii. *a.* The clauses introduced in Arts. 2 and 3 bring out very clearly :—

(1) The relationship of the Son to the Father as existing in the beginning, and quite independently of any reference to creation.

(2) The Deity of the Son as being one in substance or essence with the Father.

(3) The fact that the work of the Son did not begin at the Incarnation, and is not limited to Redemption, but that He was the agent of creation.

(4) The distinction between the eternal generation from the Father, and the birth of the Son on earth as a man.[1] It was the Holy Spirit that was the source of this incarnate life of the Son, while, on the other hand, in the eternal relationship of the Trinity, the Spirit proceeds from the Son.

(5) The reality of Christ's manhood is brought out emphatically.

(6) Not merely the fact but the motive of the Incarnation is stated. Christ humbled himself, and came on earth in the form of a servant for the one end of delivering man from sin, making him like God, and raising him up to heaven.

Similarly in Art. 4 the motive of the crucifixion is stated.

b. In Art. 7 the words *Whose kingdom shall have no end*, are intended to preclude the idea that, after the judgment, the Son will, so to speak, be swallowed up in the Father, and the union of God and man in the one person of Christ come to an end. As the Son was begotten of the Father before creation began, so the union of God and man lasts beyond the judgment, and has no end.

iii. *a.* The additions in Art. 8 bring out the personality of the Spirit, and still more, His Deity and His equality with the Father and the Son. They also bring out His position as the inspirer of all true teaching.

b. The word *Apostolic* in Art. 9 brings out the fact that the Church is built on the foundation of the Apostles, and maintains in unbroken succession the organisation originated by them.

c. The words *One Baptism* in Art. 10, show that Baptism is the door by which men are admitted into the sphere where forgiveness of sins is the law.[2]

d. The word *Body*, in Art. 11, does not appear in the Nicene Creed. It emphasises the fact that the resurrection will be that of the whole man, body, soul, and spirit, but this truth is involved in any satisfactory idea which we can form of *the resurrection of the dead*.[3]

This comparison will show, that while the Nicene Creed is fuller than the Apostles', it does not contain any truths which are not implicitly, if not explicitly, involved in the latter.

[1] cf. p. 69. [2] cf. p. 90. [3] cf. pp. 91-93.

EXAMINATION QUESTIONS.

N.B.—The following questions are, for the most part, taken from the papers set in recent years at the Oxford and Cambridge Local Examinations, and at the Examinations in Religious Knowledge of Students in Church Training Colleges.

PART I.

1. 'What is your name?' In what manner is all the Catechism connected with this question?

2. What are the three great enemies of a Christian?

Give an instance from Holy Scripture in which each of these enemies (1) overcame men, (2) was overcome by men.

3. 'I pray unto God to give me His grace, that I may continue in the same unto my life's end.' State in what part of the Catechism these words occur. Explain 'the same' and illustrate the clause fully from Holy Scripture.

4. Why are you bound to believe and to do what your Godfathers and Godmothers promised?

5. 'I heartily thank our Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour.' What is this state of salvation? Show that there is Scriptural authority for the use of such language, and also for holding that the Father through Christ calls men into this state of salvation. In what other terms is the state of salvation spoken of in the Catechism? Quote texts from Holy Scripture, and apply them to substantiate your answers.

6. Paraphrase the vow of renunciation in Baptism, and make its meaning clear by examples of the sins to be renounced.

7. What are the privileges of the baptized as stated in the Catechism?

What are the duties of the baptized as stated in the Catechism?

Illustrate your answers from Holy Scripture.

8. By what names are Godparents called in the Church Catechism? Do you know of any other names applied to them? What are the origin and duties of their office? Why are they retained in the Church?

9. What do you understand by the Christian's promise to renounce the devil? What works does Holy Scripture mention as specially the

works of the devil? Show from Scripture that the Christian is enabled to renounce these works.

10. Give and explain carefully the words in which the Catechism expresses the Christian's promise to renounce the world. Show by examples from Scripture that *rich* men may renounce the world without giving up their wealth. What does the *poor* man renounce in this promise?

PART II.

1. 'I believe in God the Father Almighty, Maker of heaven and earth.' Explain this article fully, and illustrate it from Scripture.

2. What is the Incarnation? To what periods do the words 'only begotten' and 'conceived of the Holy Ghost' severally refer?

3. Explain from the Gospel history the words of the Creed, 'suffered under Pontius Pilate.'

4. 'He descended into Hell.' Explain the word Hell. Give the evidence from Scripture on which this statement rests, and point out the importance of the truth it teaches.

5. Explain and illustrate from Holy Scripture the following article of the creed—

'He sitteth at the right hand of God the Father Almighty.'

6. 'The Holy Catholic Church.' Explain these words fully, and illustrate your answer from Scripture. What is the connection of this clause with the article that precedes and those that follow?

7. 'The forgiveness of sins.' Explain these words, and show from Scripture that forgiveness of sins is promised to man through Christ. How do you reconcile the forgiveness of sins with the fact that men are to be judged according to their works?

8. Write down the clauses of the Creed which follow the words, 'I believe in the Holy Ghost'; and quote passages from Holy Scripture to show that these clauses describe the work of God the Holy Ghost.

9. In what words does the Catechism express the teaching of the Apostles' Creed concerning the Holy Ghost? Give Scriptural authority for the statement. Quote from the Nicene Creed what is said of His person and office.

10. 'What dost thou chiefly learn in these articles of thy Belief?' Give the answer to this question and support it by Scriptural proofs. How would you explain the word 'chiefly' in the above question?

11. How does the Catechism teach us that we are responsible for a right belief? Show that it agrees herein with the teaching of Holy Scripture.

12. Fill up, in the words of the Catechism, the following—'. . . Who hath made me, . . . Who hath redeemed me, . . . Who sanctifieth me . . .' Why do we not read 'Who hath sanctified'?

13. Write down what the Catechism says directly about the work

of God the Holy Ghost, and point out further where His work is implied only.

14. Why is the Creed in the Catechism called the Apostles' Creed? Illustrate by reference to Holy Scripture what is meant by the words (*a*) Christ, (*b*) the Church? Why is a Creed placed there? What traces are there of the use of a Creed in the times of the Apostles?

15. Show (*a*) that belief in God the Father is a duty recognised in the Catechism and in Holy Scripture, and (*b*) that this duty can only be fulfilled through the work of God the Son.

15. Show (*a*) that belief in God the Son is a duty recognised in the Catechism and in Holy Scripture, and (*b*) that this duty can only be fulfilled through the work of God the Holy Ghost.

PART III.

1. What is the meaning of the word Sabbath?

On what grounds would you rest the observance of Sunday?

2. Explain by what Commandments the following sins are forbidden, giving your reasons in each case:—slothfulness, quarrelling, cheating, murmuring, unbelief.

3. How do we know that the Commandments mean more than they seem to mean?

Write down the chief duties enjoined by the third and fifth Commandments.

4. What is the full meaning of the Eighth Commandment, when applied to the details of daily life?

5. Write down that part of your 'duty to your neighbour' which is taught in the Tenth Commandment.

How did our Lord answer the question, 'Who is my neighbour?'?

6. Write down those words of the Commandments which teach the following duties:—

(*a*) 'to honour His holy name and His word.'

(*b*) 'to submit myself to all my governors, teachers, spiritual pastors, and masters.'

How do the Commandments teach me 'to do my duty in that state of life unto which it shall please God to call me'?

7. Show from Holy Scripture that the Ten Commandments are binding on all Christian people, and quote from the New Testament passages which enforce the duties implied in Commandments iv., vi., and x.

8. How are the Fifth and Eighth Commandments expanded in the duty towards thy neighbour? Show that these expansions are founded on Scriptural authority. Specify the portions of the duty towards thy neighbour which explain Commandments vi., viii., and ix., and show from Scripture that the duties thus detailed are implied in the Commandments to which they are assigned.

9. Quote S. Paul's language on the question of the duty to parents, and compare it with the Commandment. What portion of the 'Duty towards your neighbour' relates to this Commandment?

10. In what parts of the New Testament do we find any portion of the Decalogue expressed in the words of Christ or His Apostles? Notice and account for any omissions or additions in the New Testament, as compared with the Old, touching the Commandments of the Law.

11. How is the Fifth Commandment explained in the Summary? Where, and by whom, is it called 'the first Commandment with promise'? Explain these words. Give *one* example from Holy Scripture (*a*) of a blessing which has followed on its observance, (*b*) of a curse which has fallen on its neglect.

12. What positive mandate is there, according to the Catechism, in the Second Commandment? Distinguish this from the injunctions of the First and Third Commandments. Answer the objection that idolatry is not likely to occur among Christians.

13. Show that we do not break the Fourth Commandment by honouring the first day of the week instead of the seventh. Justify the Christian practice by reference to Holy Scripture.

14. What is the first notice of the Sabbath in the history of the children of Israel? State the difference in the Fourth Commandment as given in Exodus and Deuteronomy. How does this Commandment bind Christians?

15. What Commandments enjoin (*a*) Reverence to Superiors, (*b*) Industry; and what forbid (*c*) Envy, (*d*) Lying? Give examples and warnings from Scripture.

16. 'Show mercy unto thousands.' Explain carefully the meaning, and illustrate it from the case of Abraham.

17. Write out 'the duty towards God.' Which Commandments are referred to in each part of this summary?

18. Give the answer in the Catechism to the question, 'What dost thou chiefly learn by these Commandments?' and show that the division indicated in this answer existed in the time of the Old Testament and was recognised by Christ.

19. How does the Christian faith change the whole spirit of the Ten Commandments? Show that the prophet Jeremiah had foretold such a change.

PART IV.

A

1. What is the reason given in the Catechism for the insertion of the Lord's Prayer? Give the meaning of 'Thy kingdom come,' referring to parables and other portions of Scripture.

2. What peculiarities do you notice in comparing the Lord's Prayer with the paraphrase given in the Catechism?

3. 'Thy will be done in earth as it is in heaven.' Explain this

clause carefully. Illustrate from our Lord's example the necessity of inserting a petition similar to this in all our prayers.

4. What is meant by 'special grace' and 'diligent prayer'? Give a short account of (*a*) our Lord's practice, (*b*) His teaching with regard to prayer.

5. 'Give us this day our daily bread.' Quote the paraphrase of this petition and explain it fully.

6. 'Forgive us our trespasses as we forgive them that trespass against us.' How does this clause run in S. Matthew's Gospel? What paragraph of the 'Desire' corresponds with this sentence of the prayer?

7. 'Lead us not into temptation: But deliver us from evil.' Explain this fully and quote the paraphrase of it.

8. Write out the explanation given in the Catechism of the Lord's Prayer showing how the different sections correspond.

9. Explain in the words of the Catechism the first three petitions of the Lord's prayer. Show from this answer that it is your duty to promote (*a*) foreign missions, (*b*) the building and restoring of churches.

10. If we had not the Ten Commandments to guide us, what could we learn of our duty towards God and our duty towards our neighbour from the Lord's prayer and its explanation in the Catechism?

B.

1. Write out the definition given in the Catechism of the word 'sacrament'; and mention instances in Holy Scripture in which the gifts of the Holy Spirit were given by means of 'an outward and visible sign.'

2. Show that Baptism is a means whereby we receive grace and a pledge to assure us of grace.

3. 'Because *they* promise them *both* by their *sureties*.' Explain the words in italics, and give the chief arguments for Infant Baptism which may be drawn from Holy Scripture.

4. Compare that which is required of persons to be baptized with that which is required of those who come to the Lord's Supper. How would you account for the difference?

5. Write out the definition of a sacrament from the Catechism, explain its meaning,and show that it is in accordance with the New Testament. How far does the definition apply to (*a*) Circumcision, (*b*) Confirmation, (*c*) Ordination?

6. Show from Holy Scripture that two sacraments, and only two, are generally necessary to salvation. What do you understand by 'generally necessary'? Give reasons for the view you take.

7. Paraphrase the definition of the word 'sacrament' given in the Catechism, and show that the definition applies to the sacraments of Baptism and Holy Communion, and to no other rite of the Christian Church.

8. The benefits that we receive in Holy Baptism are alluded to in the beginning and in the latter part of the Catechism. Give the exact words. Illustrate their meaning from Holy Scripture, and explain any figurative expressions.

9. In what words does the Catechism enforce the necessity of partaking of the Lord's Supper? What is required of those who come to the Lord's Supper? Compare this answer with the similar requirements in the case of those who come to be baptized.

10. What reason does the Catechism assign for baptizing infants? Mention cases in the Gospel where persons received benefit for faith which was not their own, but that of friends or relatives. What bar to receiving the Holy Ghost might there be in a grown person which is not present in an Infant?

11. What does the Catechism say are the benefits which we receive from partaking of the Lord's Supper? Give passages from Scripture in support of this statement. What do Scripture and Catechism say with respect to the consequences of neglecting to partake of the Lord's Supper?

12. The outward part of a sacrament is said to be (*a*) a sign, (*b*) a means, (*c*) a pledge. Explain each of these terms, and show the force of them in the case of Baptism.

13. Give an account of the time and place of our Lord's ordaining each of the two Sacraments. What intimations had He given beforehand of the importance of each?

14. How is the meaning of the word 'sacrament' limited in the Catechism? Give its definition and the parts of which it consists.

15. Explain the expressions 'generally necessary to salvation,' 'continual remembrance of the sacrifice of the death of Christ,' and 'by the faithful'; and illustrate your explanations from Scripture.

16. 'In the name of the Father, and of the Son, and of the Holy Ghost.' Explain the exact meaning of these words in the context in which they occur in the Catechism and in Holy Scripture.

17. Give, and explain from Scripture, the exact words in which the Catechism answers the question, 'Why was the Sacrament of the Lord's Supper ordained?'

MISCELLANEOUS.

1. By whom and when was the Catechism composed? What reasons led to the insertion of the last section? Compare this section with the preceding parts.

2. How is it that Baptism is twice treated in the Catechism? Explain separately and show the substantial identity of the two statements: 'wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven,' and 'being by nature born in sin and the children of wrath, we are hereby made the children of grace.'

3. Give the several passages in which grace is mentioned in the Catechism. What do you learn from them as to man's need of grace, and the means of obtaining it?

4. Explain the following expressions :—'generally necessary,' 'thy neighbour,' 'death unto sin,' 'lively faith,' 'elect people of God.'

5. Explain the expressions :—'the pomps and vanity of this wicked world,' 'picking and stealing,' 'His special grace,' 'the continual remembrance of the sacrifice of the death of Christ.'

6. Explain the following expressions :—'a jealous God,' 'the right hand of God,' 'articles of the Christian faith,' 'sureties,' 'state of salvation.'

7. Explain the words, *article*, *rehearse*, *baptism*, *grace*, *pomps*, *lusts*.

8. Mention any portions of the Catechism which are directly taken from either the Old or New Testaments. On what occasion (or occasions) were these words first spoken? How do we know that they apply to us? with what special object are they introduced into the Catechism?

9. The Catechism may be arranged under the three heads of Faith, Hope, and Charity. What portions of it should you assign to each head? and why?

10. What do you gather from the Catechism concerning the office and the work of Christ our Lord?

11. Point out that we are taught in the Catechism that men are saved by grace. What does the Catechism teach us concerning means of grace?

12. Show from the Catechism and from Holy Scripture that the faith required from Christians is not mere intellectual assent or faith without works.

13. How does the Catechism connect the Communion of saints with the special work of the Holy Spirit? Show that Holy Scripture justifies such connection.

EXAMINATION PAPERS.

OXFORD LOCAL EXAMINATIONS—Junior Candidates.

One hour is allowed for this paper.

1887.

1. Explain the following words and phrases—'Catechism,' 'I believe in God,' 'spiritual grace,' 'generally necessary,' 'everlasting death.'

2. On what occasions were the Ten Commandments given? Quote the words in which our Lord sums up the meaning of all the Commandments.

3. 'All the world,' 'all mankind,' 'all the elect people of God.' Where do these expressions occur in the Catechism? What is the difference between them?

4. What is thy duty towards God?

5. Quote the words in which Christ ordained the two Sacraments, mentioning the occasions on which they were uttered.

6. What are the promises of God made to us in the Sacrament of Baptism?

1889.

1. How did God the Son redeem you and all mankind, and what did He redeem you from?

2. Who are the 'quick' whom Christ will come to judge? Where, in the New Testament, are we told that this will be so?

3. Explain the following expressions—'an inheritor of the kingdom of heaven,' 'our ghostly enemy,' 'the house of bondage,' 'a means whereby we receive the same, and a pledge to assure us thereof.'

4. What part of our duty towards our neighbour gives the explanation of the Fifth Commandment?

5. What are the things about which persons who come to the Lord's Supper are required to examine themselves?

6. Give the words in which the first three petitions of the Lord's Prayer are summed up, and show how they express the meaning intended.

1890.

1. Explain the following words and phrases—'a pledge to assure us thereof,' 'the sinful lusts of the flesh,' 'inheritor of the kingdom of heaven.'

2. Compare the two descriptions contained in the Catechism of the blessings of Baptism.

3. Why must we at all times use 'diligent prayer'?

4. Write out the Fourth Commandment and explain it.

5. How does the Catechism sum up the Apostles' Creed?
Explain the difference between 'to redeem' and 'to sanctify.'
6. Show from the Gospel narrative that the Lord's Supper satisfies the definition of a Sacrament as given in the Catechism.

CAMBRIDGE LOCAL EXAMINATIONS—JUNIOR CANDIDATES.

One hour and three-quarters allowed for this Paper.

1886.

1. Mention two instances in the Old Testament in which the giving of a name was the sign of a covenant with God.
2. What do you mean by the expression 'member of Christ'? Explain your statement by reference to the New Testament.
3. In what terms is the devil spoken of by our Saviour in the Gospels? What works does the Lord distinctly ascribe to him?
4. 'God the Son who hath redeemed me and all mankind.' How is the work of redemption described in the words of the Nicene Creed?
5. 'To bear no malice nor hatred in my heart.' Which Commandment do these words explain?
Show that the explanation is in strict conformity with the teaching of our Lord.
6. What is the meaning which the Catechism gives to the last two petitions of the Lord's Prayer? How is that meaning illustrated by the words of our Lord's Prayer for His disciples before His death?
7. Give the text in which our Lord instituted the sacrament of Baptism.
Quote His words upon the reception of little children, and apply them to show that infants may be baptized.
8. In what words does the Catechism speak of the Lord's Supper as a means of grace?

1889.

1. 'In my baptism wherein I was made . . . the child of God.' Quote from one of S. Paul's Epistles a passage with which these words are in close agreement.
Show also that, as a 'member of Christ,' the baptized one is 'the child of God.'
2. Write down the three baptismal vows. How would you briefly describe each vow.
What is the meaning of the word 'pomps'?
3. What meanings may you attach to the word 'heaven' in the phrase 'Maker of heaven and earth'?
'He descended into hell.' Explain the word 'hell.' Quote from S. Peter words connected with this clause.
4. How may God be loved with all the mind? 'To honour His holy name and His word.' Explain this. Give the petitions in the Lord's Prayer in which God's special grace is asked for so that we may honour Him thus.

5. Write out the Fifth Commandment. How is it expounded in the answer to the question, 'What is thy duty towards thy neighbour?' Show how this enlargement of the Commandment may be justified.

6. 'My duty towards my neighbour is to love him as myself.' How may we rightly love ourselves? Quote words from the answer beginning, 'I desire my Lord God,' having reference to our loving ourselves rightly.

7. Quote the words in which Christ ordained (1) the Sacrament of Baptism, (2) the Sacrament of the Lord's Supper.

8. Give quotations from the Catechism expressing the need for the life after Baptism being in accordance with the beginning made in Baptism.

9. How is faith spoken of in the Catechism in connection with the two Sacraments?

1890.

1. In Baptism we are each made 'a member of Christ.' What corresponding language is used of the Church as a whole? Quote S. Paul's words.

2. 'This wicked world.' Explain the meaning of this. In what sense may we speak of the world as good?

3. Explain the meaning of the word 'Christ.'

Give quotations from the New Testament illustrating your answer.

4. 'The third day He rose again from the dead.' Narrate two of our Lord's appearances on His resurrection day.

5. 'I believe in the Holy Catholic Church.' Show the applicability of the words 'Holy' and 'Catholic,' and give such an explanation of the word 'Church' as is required by the second clause of the article—'I believe in the Communion of saints.'

6. In what respect does the Fifth Commandment differ from the other Commandments? Why is the Commandment specially important?

How does the Catechism explain the Sixth Commandment?

7. What petition of the Lord's Prayer is closely connected with one of the Articles of the Creed?

Distinguish from one another the three words, 'sins,' 'trespasses,' 'debts.'

8. What was the original meaning of the word 'sacrament'? What is the sense in which the word is used in the Catechism?

Explain the phrase 'outward visible sign.' Give instances, apart from the two Sacraments, of outward visible signs mentioned in the Bible or used in the Christian Church.

9. What is the inward and spiritual grace given in Baptism?

What are the spiritual benefits of which we are partakers in the Lord's Supper?

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